THE VISIONS OF THOROUGH REFORMATIO

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Thus to Reform from Popery, he draw's
A Cross; the Comon Seal toth good old C
Thus when the Kingdom turns a Comon we
The Imperiall Crown will be the Popes by Ste

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THE VISIONS OF THE Reformation: OR, A DISCOVERY OF

The Follies and Villanies that have been Practis'd in Popish and Fanatical *Thorough Reformations*, since the Reformation of the Church of *England*.

WITH

A DIALOGUE betwixt the Authour of *Melius Inquirendum*, and a Priest of the Church of *England*.

By *Edward Pettit*, M. A. the Authour of *The Visions of Purgatory*.

Quod unquam vidit sæculum tot subditorum in Principes Bella sub Religionis titulo, & horum Concitores nunc reperiuntur Ministri Evangelii uti se vocant? Grot. *de Antich.*

LONDON,
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1764-64

TO THE
READER.

Courteous Reader,

'TIS *whisper'd that* Morpheus *never walks in his sleep, but when the Brains of* Mercury's *winged Head drop into his leaden Heels. When you shall have perus'd these ensuing Papers, you will conclude, that although I have taken a long* nap, *I have had but little* rest: *However, my Memory is not so defeated, but I may be able to make a discovery of such Passages, as may be profitable for your In-*

ſtruction, and pleaſant for your Diverſion.

The Scenes indeed are laid in Viſionary-Lands, but the Actours of the enſuing Tragi-comedies were not Fairies, *or* Hobgoblins, *but* men of Renown, and famous in their generation; *and though they be but* Dreams, *they lively repreſent the Subſtantial Miſeries which Ruffled the laſt Age, and Threaten this.*

The ſubject matter *you will find in the* Title Page; *more of it in the* Contents; *and moſt of all in the whole* Book.

If the Manner *and* Style *of my Writings ſhould make thee ſneeze like* Guinea-*Pepper, I hope 'twill clear thy head, and then thou wilt* clear *me. If any ſhall take ſnuff that I pick ſuch holes in the* Purple

ple *of the* Trent-*Fathers, I have done no more than what* Matthew Paris *ſaid long ago of the* 4*th* Lateran *Council:* Concilium illud Generale, quod more Papali, Grandia prima fronte præ ſe tulit, in riſum, & ſcomma deſiit, quo Archiepiſcopos, Epiſcopos, Abbates, Decanos, Archidiaconos, omnéſque ad id Concilium accedentes Ludificatus eſt. *If their own Writers thus boldly ſpeak the truth, why ſhould we be ſilent, who have been provok'd by ſuch injuries, and inſtructed by ſuch ſad and long experience?*

I have therefore endeavour'd to drag into the Light, from the very Land of Darkneſs, the whole Scheme and Myſtery of the Ridiculous *Impieties of an Hypocritical, Superſtitious and Rebellious Age, and to*

expose them to the just scorn and contempt of the Understanding World. Why should not the foolish wickednesses of men be scourg'd in a strain that may make them most sensible of them? Who ever met with an Academy of Complements *for a* Generation of Vipers? *or a* Help to Discourse *with a Drove of Asses? 'Tis true, that the Follies of Mankind do rather require our grief, than our mirth; but Tears will flow as well from excessive laughter, as sorrow: Let men pretend what they will, our affections will be suitable to the Genuine Nature of their Actions; and therefore what mortal man could forbear* Hummering *to see Friar* Juniperus, *an old, mossy, over-grown Coxcomb, playing at* Titter-totter *with the little*

Boys,

Boys, to teſtifie, *forſooth,* his Humility; *or to reade of the* Flemiſh Capuchin's *inviting half a dozen Devils to come and lodge in his* Corpuſculum, *for fear of catching cold, when he had driven them out of another man: this, I ſuppoſe, was a Caſt of* his Charity. *Have not theſe men Reform'd Religion into ſuperfine Notions?*

But come hither, (*good Reader,*) *Suppoſe yonder* Cobler *ſhould in an ecſtaſie skip out of his* Bulk, *and pretend to Reform an* Apothecarie's *Shop, would it not be enough to ſplit the ſides of half the Country to ſee what a delicate Doſe his Worſhip would ſoon give himſelf by a lick from every Individual Gally-pot? Could you, on the other hand, forbear ſmiling to ſee how a pack of* grave *and* ſolemn

lemn Knaves *do Skulk and Leer when they ſee thoſe eyes that pierce through the varniſh of their* pretences, *into the villany of their* deſigns? *to ſee what ugly* faces *they make when a witty and juſt Satyr tickles their Guilty* Conſciences? *So true is the Saying of the Poet*,

——— Ridiculum acri
Fortius & melius magnas plerumque ſecat res.

But we have greater than Poetical *Licence, even the Examples of the Holy* Fathers, *and of the Holy* Scriptures *too: What ſevere* Ironies *do we meet with in* Irenæus adverſus Hæreſes, *lib.* 1. *cap.* 5? *But in the Holy Scriptures we meet with many to ſhew, that*

that their folly ſhall be manifeſt unto all men, 2 *Tim.* 3. 9. *And* that they might proceed no farther, *the Prophet* Elijah *ſurrendred up the Prieſts of* Baal *to the fatal conſequences of their ſtrong deluſion, by* Sarcaſms, *that Bit as deep as their* Knives *wounded*, 1 King. 18. 27. *But we do not deſire that the ſuperſtitious of our Age ſhould* ſacrifice, *but* amend *themſelves. Dr.* Brown *in his* Hydriotaphia *calls the* 14 *Chapter of* Iſaiah *a* Poetical Taunt; *and the Prophet* Habakkuk *threatens a* Taunting Proverb, 2. 6. *the* Philippians *are bid to* beware of Dogs, *cap.* 3. *v.* 2. *and the Pſalmiſt ſays,* He that ſitteth in the Heavens ſhall have them in deriſion, *Pſal.* 2. 4. *and* the righteous ſhall laugh at him,

Pſal.

Psal. 52. 6. *Our Saviour himself* whipt the buyers and sellers *out of the Temple, which they had made a* den of Thieves.

But this way of writing is at present most necessary: *We have the Reprobate Ghosts of* Celsus, Porphery *and* Lucian, *stalking in the shapes of the prophane Scribblers of this* disobedient *Age. And therefore 'tis time that the Counterfeit enchantments of such* Magicians, *who encourage a* Rebellion, *which is* as the sin of witchcraft, *should be destroyed, and themselves scourged with the same* Rod.

Now as these men offend in the subject Matter *of their Writings, so ought we to take care that we offend not in the* Manner *of* ours; *we ought to keep within the bounds*

of

of Religious Modesty; *for though the Scriptures are as* sharp as a two-edged Sword, *and may* wound *to the* healing, *they do not* venom *to the* destroying. *I could never conceive that that is* true wit, *which is either* prophane *or* immodest, *any more than that the* Devil *is in the true shape of a* Man, *when he has a* Cloven foot; *I thank* God *I always detested the one, as I have renounc'd the other: Besides, as the* Truth *needs no* lies, *so neither does* Vertue *any thing that is* impure *for its defence: the case of the* immodest woman, *Deut.* 25. 11, 12. *has a Moral signification; which is, that how great obligations soever we have to defend Goodness, yet we ought not to doe it by the discovery of*

those

those wicked actions; of which the Apostle saith, It is a shame to speak; *therefore I never valued the doctrine of Stage-Players: but I may say with* Lactantius, Quid de mimis loquor Corruptelarum præferentibus disciplinam, qui docent adulteria dum fingunt & simulatis erudiunt ad vera?

Perhaps (if you be my acquaintance) you will wonder that these Papers have been so long in the Press; why truly, I have been in Purgatory; *it was the glory of the Famous* Monsieur Scarron, *that he could write so very well, although the* Gout *had got him both by his* hands *and* feet: *I will not pretend ever to equal him; but I say 'twas well for him that his* pain *was neither in his* head,

nor at his heart: *To be ſhort, I met with ſome* private *misfortunes, which hindred me ſome time from writing; but I hope you will* candidly *reade what I have* honeſtly *endeavour'd for the* Publick *good.*

THE First VISION OF THE REFORMATION.

The INTRODUCTION.

A Discourse about Reformation in General by the Ghost of Sir E. B. G. *How all the Troubles of Christendom have for* 148 *years last past arose from Pretences of thorough Reformations, beginning with the Reformation of* Rome, *in the days of Pope* Paul *the Third. What it came to. Parallel the strict Presbyterian Reformation.*

IT was a brave Calm, and bright Moon-light night which invited me to take a solitary walk in the Ruines of the once flourishing and magnificent Monastery, dedicated to the Honour of St. *Edmund*,

the first King and Martyr (from whom the Town of St. *Edmunds-Bury* takes its name). I was used to be pleased with the gratefull horrour of that melancholy Retirement, wherein I might Contemplate the various Fates of all the Glories under the Moon; and my Walk was advantag'd with the ragged shaddows which, to speak in the Romantick phrase, fell from the tops of broken Turrets and decay'd Walls: How high Madam *Cynthia* had clambred towards the Zenith, to peep over them, is not my business to tell, nor had I much time to observe, for on a sudden all the Sky was darkned, and a strong Wind blew such a Volly of Rain on my face, that it forc'd me to take shelter under the remains of a roof, which half covered a decay'd Chapel: I sate down upon the Pedestal of a Pillar, and leaning my head against it, there was such a dreadfull noise all about me, as if not the Monastery only, but the whole World also were dissolving; all my faculties were presently hush'd, and my thoughts jumbled into a confusion of fears, and my spirits flow'd too fast with the

the Idea's of things to take any particular notice of them; how long I remain'd in that ſtate of inſenſibility, I cannot well tell; but the firſt thing I took notice of, was, that the Scene was ſtrangely altered, and from a heap of Ruines chang'd to a ſtately and magnificent Cathedral; at the Eaſt-end of which was a large Antick Tomb, which by the many Lamps, that in a moment enlightned all the Church, ſeem'd to have been lately plundred, for the Ornaments were thrown about, and they had drop't ſome of the bones for haſte; among which, one was of a Horſe of a large ſize: Lord, thought I to my ſelf, was St. *Bucephalus* buried here? Indeed I was ſo amazed, that I could not tell whether I was aſleep or awake, in the land of the living, or among the dead; ſo that I began to feel for my ſelf, to know whether I was Fiſh or Fleſh, or good Red-herring, when as my thoughts were diverted with a long *Entrada* of *Benedictine* Monks, who went in Proceſſion up to the Shrine, and ſtanding around it with Tapers in

They had ſeveral falſified Relicts, *vid.* His Reformation.

their hands (which I observ'd did not grow shorter or consume): they all sung as followeth.

Look down Bright Saint, look down from high,
See how thy scattered Ashes lye:
The Hereticks *more cruel than the* Dane,
With Pagan *hands thy Relicts do Prophane.*

St. *Edmund* shot with Arrows.

Thou art now in thy Tomb a Martyr more,
Than in thy Body, when 'twas stuck all o're
With Darts; which piercing through thy Royal Breast,
Let out thy Soul more swift than Arrows fly to rest:
Those joys above, which do for ever flow,
May make thee Blest,
But not forgetfull of thy Fame below.
If Plots and Prayers, and lifted eyes and hands;
Shall e're re-conquer these thy holy Lands?
Then shall new Vows to thee be made,
Then to thy Shrine shall Pilgrims trade:
The Gifts which to thy Altar they shall bring,
Will make thee a Rich Saint, and Glorious King.

After

After this a *Chorus* of an innumerable Company, which Sung all together.

Wee'l ſlay all the Hereticks, that none ſhall remain,
And the Pope ſhall enjoy his own again.

Lord, thought I to my ſelf, I ſhall certainly be ſiz'led for an Heretick until my Crackle comes off, if ever Popery return any more; and therefore was ready to vaniſh for fear, but that my curioſity ſtay'd me; for a Gentleman in modern habit, with a Crevat about his neck, which had been tied ſo ſtrait, that his face was black and ſwoll'n: And what was more ſtrange with a Sword run through his body? Went boldly up to them, and with a ghaſtly Viſage: 'Ye devout Villains and ſolemn Raſcals, '(quoth he) think not that ye ſhall be 'ever able to play the old game over 'again, or impoſe upon the World any 'more at the ſame rate ye did for 500 'years: This Age is too learned to be 'cheated with your lying Legends, and 'too wiſe to be deluded with your pro'fitable ſuperſtitions: This Nation is

'sufficiently taught what a grievance
'ye were to our Forefathers: and the
'Kings of *England* have better Maxims
'of Ecclesiastical Policy, than to suffer
'Lord-Abbots in Parliaments, who with
'their Tribes are the Pope's sworn Sub-
'jects, to execute his Lusts against their
'Soveraigns by a Vassalage, which
'Cancels all other Oaths and Obliga-
'tions whatever. Oh happy Princes,
'(cry'd he) lifting up his eyes, who have
'thrown off the *Roman* Yoke; not
'forced to pay Pensions to Cardinals,
'or to maintain a chargeable Correspon-
'dence with *Rome* as *Cromwell* did; not
'troubled with an Army of Seculars in
'their own Bowels: Think not there-
'fore that these Popish Garrisons will
'ever be Man'd again, or that these
'Colonies of Ecclesiasticks will ever
'flourish for the future; ye in vain seek
'to shelter your selves in these *Seraglio's*
'of Iniquity, and pompous Kennels of
'Darkness, which tottered for a long time
'before they fell; but so fell at last, as
'never to rise any more: Ye grew odi-
'ous to the world, even in the times of
'darkest Ignorance; nor were the Rival

'Oracles

'Oracles among the Heathens more in-
'famous for their Falſhoods and Equivo-
'tions before they were ſilenc'd of old;
'and that the Writings of all Pious,
'Learned and Witty men, ever ſince the
'Conqueſt, can teſtifie by undeniable
'Evidence; who might as well have
'gone about to puff out the Moon, as
'Reform you by their Writings, for
'nothing but diſſolution, or annihilation
'could doe it: Therefore begon (cry'd
'he) ye leud ſpirits, wrapt up in de-
'bauch't Exhalations; ye impiouſly
'adorn the *Shrine*, whilſt ye traite-
'rouſly invade the *Throne*, and in vain
'do ye invoke the Name of the *Saint*,
'whilſt ye rebell againſt
'the Majeſty of the *King*;
'but * mine ſhall remain
'a laſting Monument of ſuch infamous
'principles, when theſe Maſſy ruines
'are ſunk into the Earth, or quite ſwept
'away from the face of it.

* Sir *Edmundbury Godfrey.*

At theſe words the Monks vaniſht, and all the Viſion fled away, but the Ghoſt of Sir *E. B. G.* who turning to me, ſaid, Could I as eaſily defeat all thoſe

Legions of new Rebels, who distinguish between the *Person* and *Authority* of the Prince, as I have conjured down those old ones, who did it between the *Martyr* and the *King*; my fate which hath been made use of by precipitated fears and tumults to destroy the Government, might by orderly Counsels have establisht the safety of the Kingdom; and that *Reformation* which brought such benefit to the Nation by the dissolution of *Abbies*, should not have been an occasion of ruining Church and State by erecting Conventicles.

Oh, *Reformation! Reformation* (cry'd he) and then he was pleased to bestow a little *Latin* upon his mouth, *Corruptio optimi est pessima:* O thou latitudinarian word; Oh thou word of endless comprehension; it has wheadled it self into all the variety of actions under the Sun; it signifies Repenting, Repairing, Renewing, Rebuilding, Reducing, Redressing, and eke Rebelling; as also Killing, Plundering, Sequestring, Libelling, Canting, Purging and Fluxing; and sometimes is graciously pleased to signifie nothing. Reade in all Histo-

ries,

ries, ſacred and prophane, and you ſhall find that all mankind, both Black, White and *Mulattoes* lay claim to this great and glorious title of *Reformation:* this is the pretence of violent Thieves and Murtherers, as well as of good Princes and juſt Lawyers; of *Abſalon* and *Jeroboam,* as well as of *David* and *Joſiah*; of *Nero,* that Burnt *Rome,* as well as of *Conſtantine,* who became more glorious by the Church, than by the Name he gave his City which he built: This is the pretence of Enthuſiaſts, as well as of Pious and Learned Divines: this was the gay excuſe of *Cataline* and *Meſſer Anello,* of *Jack Straw, Wat Tyler* and *Colonel* * *Sandys:* this came by the Honourable Title of Inſpiration to *Mahomet* and *Sergius,* to *Simon Magus, Ignatius Loyola* and *Hugh Peters,* to St. *Francis,* St. *Benedict,* St. *Smectymnus,* St. *Sol in Cancro,* &c. This is the pretended Property of all Mortality from *Hercules,* that ſlew the Lyon, and the Bear, and the Hydra, and the Lord knows what, to the good old Puritanical Gentlewoman, who killed her Cock for treading the

* Who defaced *Canterbury.*

the Hens on the Sabbath-day: this has occasioned the great Revolutions in Empires, Kingdoms and Commonwealths; has been the Prologue to the great Tragedies of the World, whose Scenes never change without a deluge of Blood: This, with Rebellion, seems the very Original guilt of Bodies politick, makes them subject to fatal changes, and turns them from a flourishing Paradise into a ruin'd Wilderness: this accompanies all Plots, Conspiracies, Confederacies, Associations, Massacres, holy Leagues, solemn Covenants; but when it appears in the World in its genuine purity and excellency, free from hypocrisie, secular interests and designs (which it seldom does), by how few is it regarded or known? or how long does it remain before 'tis invaded by disorders, or involved in the confusions of a giddy and unsetled world, Men still pretending the very same thing they are destroying? When *Noah* by the Building of the Ark, which was a Type of the Church, preach't to the World a Reformation, how few of the hunting *Nimrods* left the pursuit of their pleasures to hear

hear him? Nay, when 'twas thus reform'd after a manner which *Boccalin* beſpeaks in the perſon of *Cato*; the Earth no ſooner appear'd, but *Cham* uncovered his Father's nakedneſs; began to break his ſeven Precepts, for which he receiv'd a Brand of black Infamy, which ſhall remain as a teſtimony to all poſterities, that there are a ſort of men in the World that can never be Reform'd, or made white; no ſooner was the Law of the Two Tables delivered with all the aſtoniſhing Magnificency that might make a laſting impreſſion, but the Soveraign multitude made *Aaron* their Protector, and worſhip't the Golden Calf, which flow'd from the melted Rings taken off their itching Ears; the whole body of the Law was not delivered before *Corah*, *Dathan* and *Abiram*, with their Levellers, took men, made a tumult, invaded the Prieſthood under pretence that the whole Rabble was holy; for which unparallel'd Rebellion they led the way to thoſe who reſiſt the higher Powers, which were now teſtified to be ordained of God, becauſe they were puniſh'd by a death not common to men.

No

No sooner was the Gospel, that great and glorious Reformation of the World, delivered, but we find it opposed by *Scribes* and *Pharisees*, by *Herod* and *Pontius Pilate*, by *Jews* and *Gentiles*, who though differing in Interests and Opinions engag'd in the same *Association* to make *Cæsar* a glorious King, by killing him who gave him his Authority: And although the Gospel planted in the world by our Saviour and his Apostles continued three Centuries in its Purity, struggling with Persecutions and Tribulations; yet the damages it receiv'd by Heresies (which are the tares among the wheat) were of more fatal consequence, being reckon'd 80 by *Epiphanius*, which afterward multiplied into such infinite Innovations and Superadditions, taken either from *Jewish* or *Heathen* Customs, and found beneficial to the ambitious projects of sinful men; that then Chiristian Piety began to decay, and give way to gaudy superstition; and a policy worse than devilish, because pretended to be heavenly, was set on foot, which has made a great part of the world slaves, and not a few Atheists. Thus truth was cloathed

cloathed with golden Fetters and Chains, Obedience inverted, and Religion in fardingals ſo dilated, that it lookt like a fair well proportioned face in a Magnifying-glaſs, diſtorted into vaſt deformities: and thus Popery became exceedingly Popiſh. Now although the Truth of Religion appear'd in every Century, in ſome little glances, as ſeveral Authors teſtifie (if it be lawfull for a Ghoſt to quote Authors), yet it never broke out to any purpoſe, untill the Reſolute *Luther* made way for it, through thick and thin, provok'd to it by the Impious Indulgences of Pope *Leo* the 10*th*, and the loud Immoralities of the Spiritual Court, who ſoon found ſome Princes of *Germany* of the ſame mind, or eaſily perſwaded them to it; but none more conſiderable than King *Henry* the Eighth of *England*; who though he writ againſt *Luther*, found greater Irregularities and Abuſes in the Conſiſtory, which moved him, being of a fierce diſpoſition, and fit for ſo great a work, to deny and aboliſh the Pope's Supremacy, to reaſſume his

Mr. *Bircher* Proteſt. Evidence.
Mr. *Shaw* Origo Proteſt.

his own; to vindicate the Authority of National Synods, and so made way for his Pious Son King *Edward* the Sixth, to remove all those devices by which the Popish Clergy had enslaved the Nation, and that it might be parallel with the Primitive Doctrine of the Church; it suffered a short, but violent Persecution under Q. *Mary*, untill her Death set Q. *Elizabeth* upon the Throne, and restored the Reformation to its fullest perfection.

Never were Church and State more happy, whose united Interests seem'd founded upon a Rock, never to be separated or removed: The first years of her Reign promised a Succession of Halcyon Ages, and the Kingdom look't like the World new born from the darksome Womb of the Chaos, calm Glories o're-spread the happy Isles, whose Lands resembled the Virgin Spring after the deluge, and successes Crown'd the Seas: The Excellency of *Paradise* were given to the Vallies, and the Beauty of *Lebanon* to the Mountains; the Wildernesses blossom'd like a Rose, and Gleams of Joy warm'd the Northern World. But oh

oh (cry'd he) at this he seem'd melted into tears, the frailty of all immoderate Excellency: This Mother Church soon found a generation of Vipers in her own Bowels: This *Reformation* which was advanced by such wise Methods, was at once utterly confounded by as strange ones as ever astonish't the World; we find in the Chronology of *Helvicus*, Fanaticks of Renown Contemporary with *Luther*; the Devil thought it was time to bestir him when he saw the Intrigues of his Kingdom of Darkness in such manifest danger of discovery, and therefore sent his Enthusiastical Agents, whose rebellious projects and loud blasphemies were more serviceable to him than the Pope's Nuncio's. King *Henry* the 8*th* himself in his Preface to the Book of Articles observes, That *as Superstition and Prophaneness were purged away, so a spirit of presumption, dissention and carnal liberty were breaking in.* The *German* heats and violences bred a Pestilential Sect of *Anabaptists* in the very Infancy of the Reformation; and what in respect of us was more unhappy than the *Marian* Persecution, those who fled to Foreign

Plan-

Plantations of the Gospel, brought home with them a Political Discipline, utterly inconsistent with the methods of our wise and pious Reformers, or with the fundamental Laws of the Kingdom, for which they had no Evangelical or Apostolical Precept; and although they little foresaw what dismal Schisms such different Schemes of Church-Government would necessarily produce, yet they certainly were the first occasions of our Civil Wars and home-bred Factions, which has made the Reformation a hissing and scandal to Foreigners, who judge of our affairs by the event, not knowing the Causes, and condemn us in general for the extravagant Villanies which the ambitious Frensies of some particular men have publickly acted.

Sir, I wish it were possible (said I) that you could appear openly, for then those many people who are deluded would be convinc'd of these things you say. Hold you there Sir (said he), that is the way to be called a Malignant, Popish Tory Apparition, a vagrant Hobgoblin of the Church of *England*; they would swear that I kill'd my self Popish-

ly,

ly, and crossed my self with my Sword, and all true Protestant Conjurers would be binding me to my good behaviour in the bottom of the *Red Sea*; but you can't think, Sir, how I am troubled that my head should appear for a Sign to a Haberdasher of Sedition upon *Ludgate-hill*: but pray tell the Gentleman who lives there, when he is at home, that he will never leave till he is lay'd by the heels, in order to the having his own exalted upon a Pole, untill the Coxcomb looks like a true Protestant *Indian* Cabbage. But as for those people who have such a great fancy for nonsense, what sort of Logick will convince them? a man must dispute with them with his heels upward; but as for a Ghost, he will find it a difficult thing to put his face into shapes enough to please them; and besides, they have forged so many lies about Spirits and Apparitions, that they will not believe truths. And since they will not believe *Moses* and the *Prophets*, the *Apostles* and *Evangelists*, the *Fathers* and *Councils*, but are utterly against every thing that is Orthodox; neither will they be convinc'd, though *Steven Marshal*

himself arose from the dead, whose last words ought to be more heeded than all his Preaching through the whole course of his life, when he so often cry'd out, King *Charles*, King *Charles*, and testified so much horrour and regret for the bloody confusions he had promoted; nor was he the only man that had those stings of Conscience upon him: but I could tell you the name of one of the 104 *Godly*, a great Sequestrator, who seem'd a mighty Zealot all along, untill he came to dye; but then he was not fit to be seen by Malignants, because to the astonishment of that party, who Reprobate every body else without a Fever or Frensie, his Conscience, which could digest the bread of so many Orphans and Widows, that allowed him to protect the Estates of Papists, whilst he plundered the Church under the notion of Popery; nay, that could dispence with him to rob the good *Old Cause* it self, and keep her Money for her several years, now pull'd off her Mask, and frighted him, as if so many Devils had been about his bed; it full sorely convinc'd him: but I do not hear that they

cared

cared much for his Conſcience when it had done getting of money, or prove any thing the honeſter for it. Therefore ſince ſuch ſerious occaſions cannot move them, I think it the beſt way for you to laugh them out of thoſe ſtubborn and fooliſh humours which ſubject the Nation to ſuch real Miſeries, and deplorable Calamities as it lately felt by a thorow Reformation; if you run into ſuch diſorders again, it will be queſtion'd whether ye be Chronicled for the greater Fools, or they for the greater Knaves; to prevent which, there is variety of means, and all lawfull and neceſſary; frowning and laughing are performed by the ſame ſinews, and may have both the ſame ends; and I do not reade any one Canon of Scripture againſt bitter Ingredients in the cure of a deſperate diſeaſe: Go therefore to the Zealous of the Land, and tell them who ſurfeit with Preaching, and are ſick of the Prayers of the Church, who are light-headed with Reformations, and want of ſleep; who would have all the World of their opinions, and yet are not of the ſame mind one hour; who pretend to

love nothing but God and their Wives; that they are desired either to leave off hatching of Disciplines and Governments, or multiplying and encreasing; for they will certainly doe one of these things; either they will people the Nation with Ideots, for 'tis remarkable that the very genius of this people is much altered since Tobacco and Revelations grew so cheap; and there is scarce a Fanatical family of note which has not some one or others of it, who have the Cramp very signally upon their Intellectuals), or else they will beget a Generation that will breed teeth only to bite and devour one another: Or lastly, a Generation that will either curse them or laugh at them, who will fill all their Stages with one anothers Grandsires; and to convince them of this, show them only what has been done by ours that were before us, both by true Papists and true Protestants (as they call themselves) either under the pretence or notion of a thorow Reformation; you will find, that though they have two faces that look different ways, yet they have both the same Lineaments, the same Principles,

ples, the ſame Practices, and both impudently deny them, like the two men that ſtole the piece of Fleſh from the Butcher, in the Fable: He that took it, ſwore he had it not; he that had it, ſwore hé did not take it; who took it, or who has it, I do not know (quoth the Butcher), but by *Jove* ye are a couple of Knaves: this was one of the firſt *Aſſociations*, but now the *Myſtery* of *Iniquity* is compleat, becauſe they both make it a *Myſtery*; and untill the time to come diſcover fully the truth of things preſent, pray give the World an Impartial Account of what has been done by the *Papiſts* firſt, and then by the *Presbyterians*; and then ye may gueſs for the future why they are ſo like one another; who they are that Reform Murther it ſelf, that can ſtab men without ſpilling a drop of Blood, or ſecretly rejoyce at it when 'tis done without being guilty; that can Rebell without Plotting, and Plot without Rebelling; by obſerving what has paſt in the laſt Age, you will know what a great and glorious Reformation they are endeavouring now. With that he put his hand to my

head, and I expected that he would have clapt a face to the nape of my neck, and have made a *Janus* of me; but he only stroak'd me o're the forehead, and then vanish'd Right Worshipfully.

His hand was so very cold, and put my head into such a dizziness, that I could not tell where I was; for the first thing I stumbled at was the Threshold of St. *Peter*'s Church in *Rome*, and I fell backward into the year 1534; it was on St. *Peter*'s day, Pope *Clement* was seated in his Throne in his *Pontificalibus*, and all the Cardinals; with Generals of Orders, Bishops, Abbots, *&c.* which made a very splendid show; the Anthems then sung were excellent Composures, and the Musick extraordinary to carry on the Solemnity of the day, when on a sudden a great Groan was heard, as if some Infernal spirit had howl'd in *Disdiapason*; and as well as I could distinguish it, cryed *Reform.* At this the Eunuchs could not sing one Note more, but made noises like hoarse Cuckows; the Cardinals Hats began to flag, and the Gems in the Triple Crown were in an Eclipse; and there was so great an

Earth-

Earth-quake, that the Church had like to have fallen on their heads, had not a lame fellow (whom no body then knew, but afterwards proved to be *Ignatius Loyola*) ſtept out, and like another St. *Dominick*, * upheld it. At this they haſted in great amazement to the Conſiſtory in *Monte Cavallo*; as ſoon as I got in, there entred ſeveral *Nuncio's* from *England* and *Germany*, that lookt as if they had been affrighted, and ſent home with Bottles tied to their tails; for one brought the ſad Meſſage, that there was no more *Peter*-pence to be Coyn'd in *England*; that that King denied the payment of *Annales*; that a Comedy had been acted before him to the diſgrace of the Pope and his Court, who had uſed too great precipitation in the Caſe of the Divorce; not out of Conſcience (for thoſe Diſpenſations were very uſual, and found advantageous to the Old Vicar), but to keep on the profitable debate. Another brought the News of the Liberty of the *Auguſtan* Confeſſion: And

* Who ſlew 120000 of the *Albigenſes*, and therefore the Pope fancied he ſaw him uphold the *Lateran* Church.

Hiſtor. Con. Trid.

a third of the Victory of *Wittenberg*; A fourth related how solicitous *Charles* the Fifth was for a *General Council.* These things so troubled *Clement* the Seventh, that calling him a great *He* Emperour, he fell sick and dyed, and was succeeded by Cardinal *Farnese*, named *Paul* the Third: The first business he took in hand, was to stop those spreading alterations which threatned *Rome* it self (for in *Faenza*, a Town belonging to the Pope, there was Preaching against the Church of *Rome*, *Anno* 1528); and therefore as soon as the Consistory met, a Cardinal, who seemed much dejected, stood up and said, 'The holy City of *Rome*, which has 'been famous for Prodigies ever since 'the days of *Livie the Recorder*, was 'never more threatned with them than 'now, for 'tis certain that the *Statua* of 'the Blessed Virgin in *Sancta Maria Ma-* 'gior wept Icicles for the Revolt of the 'frigid Zone; and not knowing what 'those *German* Hereticks, who threat- 'ned to eat the Pope might doe, she had 'got the holy Wafer in her Armes to pro- 'tect the Corporal Presence: Her Lady-

ship

'ſhip of *Loretto* was packing up for
'*Damaſcus*; and if ſhe had once gone,
'your Holineſs might have whiſtled
'long enough in St. *Peter's* Keys for
'her; ſeveral *Images* have had a Quar-
'tan Ague; and what is more than all,
'ſeveral ſouls come chattering their
'Teeth out of *Purgatory*, and complain
'that they have had a very deep Snow
'lately; therefore we ought to take a
'ſpeedy courſe to prevent our ruine;
'and I know no better way than Fryar
'*James Hogoſtrate's*, a *Dominican* Inqui-
'ſitor, who adviſed *Leo* the Tenth to
'proſecute *Luther* with Chains and
'Gibbets: For ſince Piety and Miracles
'ceaſed, all great Actions are to be done
'with Fire and Sword; by theſe we
'conſumed the *Huſſits*, *Lollards* and
'*Waldenſes*, and all other Modern *Goths*
'and *Vandals* have been ſo far kept from
'ſacking *Rome*, that they have been bu-
'ried from time to time in their own
'Country; for rather than they ſhould
'damn their ſouls, and we loſe our mo-
'ney, I think your Holineſs ſhould thun-
'der out Excommunications, overturn
'all, ſet the World on fire, kindle the

'North-

'North-pole with Piles of flaming He-
'reticks, make the frozen Seas boil
'over with heat, untill sodden Whales
'make them greasie with their fat, and
'swim for coolness under the *Æquator*.
He strain'd so fiercely, that Leeches
crept out at his Eyes and Nose, which
was taken for a Miracle to confirm the
truth of what he said; but Pope *Paul*
the Third (whose chief vertue was
dissimulation) being a subtile Fox, and
not willing to bark loud untill he could
bite, having composed his Whiskers,
that his mouth became a solemn *Paren-
thesis*, was pleased most Infallibly to say,
'We in vain cut off the member that is
'Gangreen'd, if we neglect to take care
'of the head which is fatally ill: The
'splendour of our Church cannot hide
'the extravagancy of our lives; and
'not only bold Hereticks will be peep-
'ing into our Transgressions, but even
'the Sons of the Church will be seeing
'what their Fathers doe with so much
'money as they drein from the veins of
'the living, and the graves of the dead;
'our Examples have too great an in-
'fluence: And if a Cloud hang about
'St,

'St. *Peter's Cupola*, it will be seen afar 'of. My just Commands therefore are, 'that ye first Reform your selves, be- 'fore ye go about to mar or mend o- 'thers; and let it not be said that my '*Vatican*, which was the 'ancient abode of the 'Whores, is now become 'the Sanctuary of Thieves and Robbers; 'when ye shall have shown some truly 'Cardinal Vertues at home in our Con- 'sistory, then your assistance abroad in 'a *General* Council will put an end to all 'the present disturbances in the Church.

Cornel. Tacit. in fine Vitel. Imper.

Had a whole Regiment of Oracles spoken, it could not have been more Authentick: Nothing now was noised about the World but a *General Reformation*, and a *General Council*; every man began to frame to himself a new Model of things, as himself most affected; and indeed the variety of mens inclinations in this case was so apparent, that nothing seemed more a Contradiction, than a *General Reformation*: For since the Laws of Charity (which alone can make men of one mind) were abolished in *Rome*, the Orders his *Holiness*

lines gave the three Cardinals took no effect at all; and yet for all that a Reformation we must have, and that a General one too; and that by the Authority of Pope *Paul* the Third, who was the worst man living; for not only the Penetentiary and Datary-Courts, and the manners of the Courtiers of *Rome* were to be reformed; but whatever was amiss in the whole world, was threatned with a strict Visitation; so that wandring non-resident Stars were to keep at home, the spots were to be wiped out of the Moon, and dame *Nature*, which had been extravagant with Earthquakes, Storms and Tempests was to put an end to her frolicks, and to grow staid and moderate; and indeed so great a splutter there was in the lower World about *Reformation* for about half an Age, that not many years after a Star, that was a great stranger peeped down out of *Cassiopeia* to see what was the matter.

Histor. Concil. Trident. lib. 1. pag. 68.

The Pope carried it on with such seeming Resolutions, that there was a pious uproar all over *Rome*, all men marvelling

velling where this wonderfull Reformation ſhould firſt take place; indeed the firſt effects of it appear'd in the Cardinals, who began to leave off talking Politicks at *Maſs*, at the *Jews* traffick, at their devotions; and that there might be a race of Innocent Cardinals for the future, that had not run through all Orders of Vice. His Holineſs created two of his Grandchildren, one of 14, the other of 16 years of age. All Inferiour Orders were threatned as ſeverely; and although the Heretick *Paſquin* had waggiſhly reported that the City was holy enough, moſt of the Inhabitants being either Clergy-men or Clergy-women of Eccleſiaſtical Juriſdiction; yet Pope *Paul* the Third was reſolved to cut out all his Predeceſſors a bar and a half in point of Piety, for ſtrict Orders were given that all men ſhould reſtore to the Brutes thoſe Irregular Paſſions which they had purloyn'd from them; all old *Images* were to be new varniſht (a kind of extreme Unction to them), and ſeveral of them threatned with Excommunication, becauſe they bred

Hiſt. Concil. Trent. lib. 1. pag. 73.

bred Worms, and could never prove their Conversion from Idolatry, since they had formerly been the Images of Heathen Gods; so that the talk was, That the *second Commandment* should be taken into favour again, and restored to all its ancient Honours and Dignities, and that all of them should take the upper hand of Indulgences, a thing which mightily startled the Courtiers; for since they had been in fashion, the Spiritual Court flourished beyond measure, and therefore they resolv'd to defend them to the last man; and indeed they so brought it about, that this great noise of *Reformation* dwindled to nothing but the mending a Gutter, which drain'd the filth of the Town into *Tyber*; for indeed they were as much afraid of the Reformation of their pockets, as of their manners; and therefore peremptorily said, That if Sins and Iniquities were totally abolisht, the Prerogative of *Holiness* would not belong to the Pope, but become a Property to all his Vassals; and his Supremacy would so dwindle away, that his Successor might e'n call himself Pope *Job*: They said more-

moreover, that Perjury and Simony were two flowers of the Triple-Crown; that Adultery, Incest and Sodomy were Sins of Quality, that brought in vast Revenues and Customs, that they were considerable Passes to the Kingdom of Darkness, which they ought not to surrender but upon honourable terms; that if Vice was Banisht the World, *Purgatory* would be utterly uninhabited, and his Holiness would never be able to lay an Embargo upon *Charon*'s Boat again. To this Fryar *Nicolas Scomberg*, the Cardinal of St. *Sistus* added, that the *Lutherans* would laugh that they had frighted his Holiness into better manners than *Marforio*'s Libels, or his own Conscience could; that 'twould be very dishonourable to his Infallibility to confess his Errours to the World, and to his Holiness to publish the Vices of his Court by a Reformation of them: This was all this while a mere piece of politick Hypocrisie carried on to stop the Clamours of the World, but far from being then design'd, or ever effected: Nay when *Adrian* the Sixth did afterwards

Histor. Con. Trid.

really

really attempt it, he was not only Contemned by his Courtiers, but Cardinal *Palavicini* a long time after spake very meanly of him, and calls his zealous design of Reformation an *Abstracted Idea*, *Ma non forme proportionate alle Condizioni della materia*, 'But the form 'was not proportionate to the disposition 'of the matter (said he). Now that hypocritical strict Reformation, the *Presbyterians* afterwards proclaimed, differed from this only, in that to attain that Tyrannical Power over men's Consciences and Estates the Pope then had, and was in danger of losing; they were forc'd to longer and deeper hypocrisie to colour their Principles, which are most Jesuitically Popish, observing the politick Rule of this Jesuit, *The form was not proportionate to the matter*; they were then poor, had not the power in their hands; but when by their Doctrines they had gained their designs, how did they agree with him in his *new lights*? and what difference was there between their Establishing *Christ's Throne* (which they had made wide enough

Lib 2. cap. 6.

enough for all of them to ſit in like one great *accumulative* Pope) or St. *Peter's* Chair, which he makes the Imperial ſeat of all Power and Dominion? But further, in the courſe of Hiſtory (which is the ſecond Method of this Book) we ſhall find when we come to their days of domineering, that they fell into the moſt extravagant exceſſes, even in thoſe very things, times and actions they pretended to Reform; and ſo likewiſe thoſe very abuſes the Court of *Rome* then for a while pretended to take away, are now eſtabliſht by *Canons*, and defended by their Writers; for

Rome's *ſeven Hills* Popes *may have faith to move,*
As ſoon as hopes that they will Zions *prove.*
The Mountains ſwell'd were big with expectation,
But Vermin Bore inſtead of Reformation.

THE Second VISION OF THE REFORMATION.

The Reasons of Calling the Council of Trent; *The Unchristian Stratagems of the Court of* Rome *in that Council; The Decrees of* Reformation *in that Council; with the sad Calamities they occasion'd in the Kingdom of* France *which opposed them. Parallel the* Assembly of Divines *in* England.

THE noise of the Reformation of *Rome* was no sooner silenc'd, but the Town was as much concern'd about a *General Council*; for the Consistory concluded it a better expedient, and that it look't more honourable to carry the Controversie further from their own doors: Therefore his Holiness himself, silence

ſilence being made, was pleaſed to ſay, That ſince it was the Maxim of this holy and politick City, that *Hereticks ought to be deſtroyed rather than Infidels*: He knew no better means to effect it, than by calling a General Council of the whole Church-Militant, wherein he ſhould engage the Catholick Princes to joyn their Temporal Arms to his Spiritual; that therefore by the Authority of St. *Peter* and St. *Paul*, which he exerciſeth on Earth, he intimateth an holy General Oecumenical Council; and becauſe the *Venetians* refuſed to have it held in *Vicenza*, and the Duke of *Mantua* will not ſuffer him to adminiſter Juſtice in his City (which is a derogation from his Univerſal Supremacy in all caſes); he was reſolved it ſhould be held in *Trent*, a City not only free and opportune for all Nations, but alſo whoſe very Name imported good ſucceſs to the Church. *Tridentum* being derived from *Tridens*, God *Neptune*'s Prong, which was an ancient Type of the Triple-Crown: That therefore for the greater ſplendour of his Apoſtolick Monarchy, he Commanded all Patri-

archs, Archbishops, *&c.* to be there, himself resolving to go thither in Person.

At this three or four Cardinals stood up and took an occasion to dissuade him from ventring himself into such eminent dangers, as that place so near the *Germans* would expose him to; which thing did not only please him, because no man living is so timorous as the *Pope*, (insomuch that he will not eat the Consecrated Wafer without a taster, one infallible symptom of Usurpation); but they also used such Arguments as kept his successors from going thither too; for they said that his *Holiness* was too glorious a sight for the eyes of polluted *Hereticks*; that to be absent better suited with his spiritual and invisible Authority; that to imitate the *Eastern* Monarchs in such cases, was a policy becoming the *Western* Church, who are seldom seen, lest they should grow cheap in the eyes of their Subjects; that the *Grand Seignior* was always shut up in his *Seraglio*, whilst his *Bassa's*, *Beglerbegs* and *Agliamoglams* executed his Commands in the *Divan*; that they with

with his most Obedient *Generals* of *Orders, Abbots, Priors* and *Posteriors* were no less ready to testifie their devotion to enlarge the spiritual Interests, by all Pious frauds, Holy cheats, and Consecrated stratagems, which they should think convenient, that therefore he might sit still and enjoy the pleasures of the *Belvedere*; and they did not question but that by following his directions (according to their Oaths and Allegiance) they should bring the *Council* to so happy an Issue, as to make it famous to all posterities.

The Pope contented to stay at home, hastned the Council with all possible speed; and because the people of *Rome* talk't of things either as they first heard them, or as they were prejudic'd. I was resolved, seeing I could convey my self without great Charges (being in a Vision) to go to *Trent*, I do not remember what kind of Journey I had; but as soon as I came into the Town, there was a noise in Council, as if they had been hallowing who should roar loudest; the Cardinal of *Lorain* took upon him Histor. Con. Trid.

to be Chief in those acclamations, which ended that famous Council with wishing long life for the Pope; Eternal felicity were prayed for *Paul* and *Julius*; Eternal memory for *Charles* the Fifth; Long life for the Emperour *Ferdinand*, and for Kings, Princes and Republicks, to the Legates, Cardinals and Bishops, and the Faith of that Synod commended as the Faith of St. *Peter*. Goodly, goodly (thought I) how loving are we now! all good friends, and a rare show: When as Father *Paul* the *Venetian* espied me, and twitching me by the Ears, Is not this (said he) a very splendid sight? Four Legates, Two Cardinals, Three Patriarchs, Twenty-five Archbishops, Two hundred sixty eighty Bishops, Seven Abbots, Thirty-nine Proctors of Men absent, Seven Generals of Regular Orders do sign, and subscribed to the Decrees of the Council (which the Hereticks reject), for which you hear they are in General *Anathematized*, therefore ought you not to fear falling into Heresie? Indeed Sir (said I) the Cardinal does it with such vehemence, that I fancy his very foam will poyson me: Yet, Sir,

(Thanks

(Thanks to your Impartial History) although *Campian* is pleased to rant in Commendation of this Synod; and in his Ecstasie of *Jesuitism* to cry out, *Qui delectus Episcoporum? quæ Medulla Theologorum Augustum illud Sacrarium implevenunt?* Yet I neither value their Number, nor their Judgment, nor their Excommunications any more than of so many *Dogs* and *Sorcerers*; and if you have not a care of me, I shall hit upon the Number of the *Beast* presently; the Number of those which subscribed, amounts in all to just 355. Now you know that the Pope is above a General Council, thus: His Holy *Assent*, as I may call it, makes the Decrees infallible, and obliging all People, Nations and Languages; And he being put to all of them, doubles their Number, which makes 710 (which doubling their Number, is his *Authority* above them): Now deduct 44 from 710, and there remains 666: Of the 44, I deduct 5 for the *Person* of Pope *Pius Quartus*, (1 for *Pius*, and 4 for *Quartus*); and the 39 for the *Proctors* of them that were *absent*, because Pope *Paul* the Third, upon the account

Vid. Hist. of the Council of *Trent*, 2 Book, P. 111.

that the Viceroy of *Naples* sent but 4 Bishops to the Council, made a severe Bull, that none, without exception, should appear by Proctor. This the Legates concealed as being too severe, because it contained all the Prelates of Christendom, even the most remote; and because (saith your History) it was too rigid, Constituting, that they incurred *ipso facto*, the punishment of Suspension from their Ministry. Now because Pope *Paul* the Third published this Bull, and *Pius* the Fourth confirmed the Decrees by them subscribed; therefore to salve the Infallibility of both, I have reckoned them in one place, and deducted them in another; thus, *Let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is Six hundred threescore and six.* Now, Sir, though I do not pretend to Calculate the Nativity of the Beast, yet I think I have as much authority for it, as some (well read in telling Noses) have to reckon the *Pope* 7000 and odd times bigger than the *Emperour*: As for this Council, Sir, replyed Father *Paul*, you need not tell

Apoc. 13, v. 18.

me

me any thing about it; for I do aſſure you, he that reades my Hiſtory, which I would adviſe all *Roman* Catholicks, will be convinc'd of the Jugling tricks of the Court of *Rome*; and what a foundation the *Jeſuits* then laid by *James Laynes*, their General, for their preſent Greatneſs. Indeed, Sir, (ſaid I) that Council have produced a wonderfull Reformation; I believe we ſhall find it the ſource and fountain of all the Villanies that have been acted in Chriſtendom ever ſince; and if you will be pleaſed to give us a ſhort account of the Stratagems and Jugling tricks of that Council, I will ſhew you what followed their Decrees of *Reformation*: With all my heart (replyed Father *Paul*) by a little that I ſhall tell you, 'twill not be very difficult to gueſs the reſt. Juſt as he was going to ſpeak, a *French* Gentleman, belonging to the Ambaſſador *Lanſac* (who ſo ſeverely reprimanded the Fathers of the Council) came up to us, laughing as if he would have ſplit his ſides, which made Father *Paul*, a very inquiſitive man, ask him what was the matter? the matter (quoth he) after he had

had taken breath; if ever the *Devil* danc'd, 'tis now; yonder has been the greatest mistake that ever was since the *Salique* Law was broke by Pope *Joan*: Why what's the business (said I)? Why (said he) the last *Cloak-bag* his Holiness sent from *Rome*, which was to be filled with Instructions concerning the Decrees of Reformation, and ending the Council, did not prove the right one; for when it was opened before the *Legates* and their Accomplices, instead of the Holy Ghost, the Devil flew out of it, and left nothing but a Pack of *Cards* behind him. Pray what course did they then take (replyed Father *Paul*)? Why, Sir, (said he) *James Laynes*, the General of the *Jesuits*, who was so vigorous for the Pope's Interests, being resolved to make the best of it; looking very gravely, said, I wonder, *Reverend Fathers*, that ye as men, not used to Miracles, should stand amazed at this thing: Is it not to your immortal honour, that the *Devil* justly fearing a *Reformation*, flies from you as if he were affrighted out of his wits? And as for his Books, since ye have made *Tradi-*

tions

tions of equal Authority with the *Scriptures*, I know none more venerable than those which are contained in them; they are of that antiquity, that no mortal Cronologer can find out the first invention of them; So that *Whisk* is not insignificantly by the learned stiled *Old Adam*: And now I think of it, there is a profound mystery in the words *Proponentibus Legatis*, pointing to a game in those *Cards*; and whilst they so eagerly laboured for them, might be said to be at spiritual *Putt*; indeed these last Sessions we have been engaged in a pious kind of *Lanterloo*; we have lurch'd the Bishops; we have made the Pope *Pam*; and he is both Spiritual and Temporal *Trump* by our Decrees; which cannot alter all; being forbid upon pain of damnation to make any Glosses or Interpretations upon them.

Con. *Trent*, p. 761.

The Fathers were so pleased, that he helped them at a dead lift (for he took great advantages from their negligence), that they ordered that his Order should have the honour to carry the *Cloak-bag* for the future; of which office the Cardinal *Pala-*

Palavicini, the Jesuit, was afterwards so proud, that he makes that biting *Jest* a serious *Truth* in his Book, which he wrote a long time after to confute your Relation of the Transactions of the Council: Mine, (quoth Father *Paul*) I was just now going to give this person a short account of them; but I owe him so much kindness, that I will oblige him to reade it at length; but to stay his stomach for the present, I will tell him some of the last part of the politick Game, the *Papalins* then play'd. The *Council* (said he) turning to me, had been suspended by the Pope; who having overcome those difficulties which threatned him from the Emperour's Greatness, was not pleased with the freedom of the Prelates, who were earnest for a Reformation: but Pope *Pius* the Fourth was forced to call it again, because the *French* King, *Francis* the Second, resolved to have a *National* Synod, *Scotland* revolted, and the King of *Bohemia* was suspected of *Lutheranism*: these were his words: *We must reform our Court first, for the Condition of the times, when all*

Counc. *Trent*, 407.

all cry out for Reformation, requires it, and it must not be refused, in regard of the glorious Name thereof; but by reason of those Plots which the Ultramontan's *have lay'd to abate that absolute Soveraignty which God hath given us, we must speedily call the Council.* The first thing mentioned was, that none but the Legates should propose any thing in Council; and because L. 6. 439. they found difficulty about the Article of *non-residency*, the Pope hastned away all the remaining Bishops to *Trent*; what Postings were there 472. night and day from the *Council* to the *Consistory*, untill they had gained this point? Now nothing is proposed but what pleased the Legates; and when a Proposition is made, wherein 70 agree, they in vain complain they dare not speak; What stratagems eve- 475. ry day to prevent a *Reformation*? and with what a world of Hypocrisie did they proclaim it? Nay, though all the Ambassadors of Princes made *Lansac* their Speaker (who severely told the Legates of those shamefull delays), how diabolically did they put it off with reckon-

reckoning up the abuses of Princes *Courts*, and threatning them with such a Reformation, as the meanest Subjects would refuse, because it put their lives into the hands of every *desperate* Villain. When the *French* and *Spanish* Prelates combined to assert the ancient Authority of *Episcopacy*, this was diverted with a *Union* of *Catholicks*
508. against the *Protestants*, or with long Jangling disputations to no purpose; how cunningly did the *Pope* find Bishops enough in *Italy* to out Vote all others (whose Lands lay in the Moon, and had neither learning in their heads, nor shoes to their feet, nor money in their pockets but what he gave them); and when by gaining the Cardinal of *Lorain*, with some other Bishops, his Party was much the stronger; then out comes the Decrees of *Reformation*, and the Council must end. Pray, Sir, (said I) what were those Decrees? Such (said he) as made all the Ambassadors complain; such as were distastefull to all the World, but *Italians*; and yet every Mothers Son and Daughter, Town and Country, must be Spitch't-cock't in *sæcula sæculorum*,

rum, that will not be obedient to them; you must think they were not good which were procured by such ill means; and, if you will not believe me, hear what *Andrew Dudithius*, Bishop of *five Churches*, as learned as any in that Council, says to *Maximilian* the Second Emperour, *That needy and hungry Bishops* In Epist. ad Imp. *came to* Trent; *youths for the most part without Beards, given to Riot and Luxury, hired only to give their voices as the Pope pleased, that the Council did not seem to consist of Bishops, but of disguised Maskers; not of Men, but of Images, such as* Dædalus *made, that moved by Nerves, which were none of their own, Hireling Bishops, who, as Country Bag-pipes, could not speak, but as breath was put into them.* This is the Council the *Papalins* do so magnifie, who flourish with Fathers and Councils, and like Puddle-water reflect all the glories of the firmament, when they may be fathom'd with a finger: But, Sir, (said I) the designs of this are as deep as Hell, and come from the very bottomless pit. They doe so (replyed the *French* man, almost drown'd

in

in tears) Oh my poor Country, which these transubstantiated Devils incarnate have almost ruin'd! the *Alps* are not whiter with Snow, than the Vallies are red with Blood: What Bloodshed, Massacres, and irreconcilable Enmities did this *Holy Synod* procure us, by the *Holy League*, which these Holy Fathers contrived? What alterations in Council did the Death of the Duke of Guise occasion, when the Scheme of their Villanies was broken? how came it from your *History* to trace the Causes of all the Civil Wars of *France*? the liberty of the *Gallican* Church, and the Supremacy of the *French* King were things that troubled the Court of *Rome* more than the *Protestants*; the Persecution of which, was only a Stale, and to facilitate their grand design, which was to destroy the Royal Family, to consume the Nobility, to divide the Commonalty, so that the *Pope* might take what remained into his Fatherly Protection. Do not you think, Sir, (said he) very earnestly, that the Speech of *de Ferrieres* stuck in their Gizards? and that particular clause, *That the Authority of the*

the French *King was not founded upon the Pragmatique or Concordates, and Privileges given by Popes, but upon the Law of Nature, Holy Scriptures, Ancient Councils, and the Law of Christian Emperours.* Hist. Con. Trid. 723. And how was his Holiness moved with the *French* Protestation for Abrogation of *Proponentibus Legatis?* Did not the Fathers find great fault with the Government of *France?* and how do they mention several things included in the very words of the *Holy League?* what a mystick saying was that of the Pope's to Cardinal *Lorain* (the great Agent in that Rebellion) about Reforming *France?* and how oft would he say, *That the Greatness of that Cardinal was profitable to the ends he had in aiming at some matters of great moment; that he must shut up the Council, provide Money, and afterwards* (said he) *that shall happen which shall please God.* We have heard since, Sir, (said I) by Dr. *Durel*, your Country-man, that all the methods of that Villany were lay'd at *Rome*, which several Papers have discovered. Hold you there, Sir, (said he) think you that

the *Jesuits* are such fools as to confess upon such pitifull dumb Evidences as Papers and Writings? they that would swear the World out of their senses; that can swallow Oaths without fear of splitting, and fancy them only a composition of words got together by chance: Think you that they fear kissing the out-side of that Book, when they have denied the Truths contained in it, or value the testimony of any Writings, that debase the Authority of Scriptures? Alas! they are Scepticks as to every thing that shall hinder their designs; and that Rule which our Saviour gives in the doing Charity, they mis-apply to Actions of Sedition and Treason; *Let not their left hand know what their right hand does.* Do you think they believe that there was a Letter ever delivered to *Monteagle*? No, they deny all the *Powder-Treason*, and are ready to swear that the Gun-powder was conveighed into the Cellar by those who went to search it; I wonder they have not found out that *Faux* only walk't in his sleep, and so 'twas all a dream: As for the people of *France*, they have reason enough

enough to have their eyes opened, and to ſee and know what a glorious *Reformation* the *Moliniſts*, who are lineally deſcended from the *Trent* Fathers, may in time produce; both Princes and People have reaſon enough to take warning; the ſame Principles are always qualified for the ſame Practices; and although every Rebellion differs from others, becauſe of the change of Perſons and Circumſtances, yet they commonly run Parallel in many material things and occurrences: Alas, the growing greatneſs of the King of *France* is ſo little an argument of his Poſterities ſecurity, that 'twill ruine them; he is but the Jeſuits *Cormorant*, to catch the Fiſh which they will eat; and when ever they get the *Popedom*, they will ſoon diſcover what an inſignificant thing it is to be an univerſal footſtool, and how eaſily they will trample upon Monarchy; for to the ſingular advantages they have above any Pope that ever lived, they will have this extraordinary one of perpetuating the Popedom in their order; therefore 'tis that they magnifie, and extoll the Council of *Trent*, whoſe Canons of Doctrine

and Discipline, whose Decrees of Reformation do so directly tend to this great end; and well they may boast of it, for I think there never was the like in the world. Yes verily, by your discourse, Sir, (said I) you have rubbed up my memory, that I have found out a renowned Gang of Theologues, that look as if they were spit out of their mouths; and who should these Gentlemen be but the *Assembly of Divines* sitting at *Westminster* in the late Rebellion: Now although in their Preface to the Annotations upon the Scriptures they call it the *Pseudo-Synod* of *Trent*, yet I will prove that there were better Protestants in *Trent* at that time, and some more against the essential Points of *Popery* than this very *Assembly* of *Divines*; and certainly such they were, who declared against the impious and unchristian Stratagems of the Court of *Rome*, from whom this *Assembly* seems to Copy all their Transactions: Let the Devil take it ill if he pleases, that I show to the world how pitifully he is put to his Politicks to keep up the custom and credit of *Rebellion*, by vamping up old projects, and

and playing an old game over again with new ſhapes of Hypocriſie; I cannot help it, the truth muſt out, and there is nothing certainer than that, as the Council of *Trent* was compoſed of men either very ignorant, or prevailed upon by threats and fears, or bigots to the Intereſts of the Court of *Rome*: So *the Aſſembly of Divines, whom the two Houſes applyed, in an unwonted way, to adviſe of Church affairs, were not legally convened or choſen; nor did they act in the name of all the Clergy of* England, *nor with freedom and impartiality could they doe any thing, being limited and confined, if not over-awed, to doe and declare what they did.* How did the *Cabals* of Presbyterians and the *Conſiſtory* jump in the methods of their Conſultations? And as the Pope either made or found Biſhops enough in *Italy* to prevail in that Council, ſo likewiſe did they by the ſame ways gain enough to compoſe their Decrees of Faith and Diſcipline, and to ſilence all oppoſition. With what a glorious Reformation did they a long

Vid. His Con. Trid.

Εἰκὼν Βασιλικὴ, p. 183.

time amuse the world? as the Pope did in his Council; and what did it come to? Why, as the *Jesuits*, a small party at first, which pretended to live by begging, have got the start of them, and do now threaten to overthrow the whole Hierarchy of the *Romish* Church; so the *Independents* broke in upon them and routed their *Discipline*. Did they not compose a *solemn Covenant*, which is sufficiently shown to be exactly parallel with the *Holy League*? And as the pretence of that in *France* was to destroy the *Hugonots* (when as indeed it more immediately tended to the pulling down the Kingly Authority, and the Liberty of the *Gallican* Church), so this in *England* was pretended against the *Papists*, under which notion they ruined *Monarchy* and *Episcopacy*. Did not the Council of *Trent* tax *Charles* the Ninth as a favourer of *Hugonots*? and did not our *Assembly* accuse the King as a Defender of *Papists*? how did they Libel all honest Divines which opposed their wickedness, as the Courtiers of *Rome*

Hist. Con. Trid. pag. 726.

The Authour Mr. *White*, *Nov.* 17. 1643.

Rome did the honeſt Fathers in the Council of *Trent*? The *Aſſembly* ordered publick Thankſgivings when their Forces were beaten by the Kings: So the Fathers aſſembled in *Trent*, made Proceſſions, ſung *Maſs*, and the Archbiſhop of *Metz* made an Oration for the Victory, as they called it, which the Duke of *Guiſe* had over the *Hugonots*, when as there was 5000 *Catholicks*, and but 3000 *Proteſtants* ſlain. The Aſſembly, to make the good Old Cauſe look big, vaunted that all foreign Churches of Proteſtants ſided with them; but when they ſent to know their opinions, and expected that they would aſſent to, and encourage them in their Proceedings, they all condemned them: So Cardinal *Amulius* brought Letters concerning the *Oriental Chriſtians*, that they did own the Pope and his Religion, but the *Portugal* Ambaſſador confuted them as forgeries.

Hiſt. Coun. *Trent*, p. 606.

View of the late Troubles, p. 564.

Verdict upon *Mel. Inquirendum.*

Hiſt. Counc. *Trent*, 535.

If they thus agree in their Plots, certainly the issue will be almost alike (replyed the *French* man). Just as I was going to answer him, I was interrupted with such a noise of sighing, groaning and sobbing, that I thought the wild *Irish* had got under a Tub at their Funeral Lamentations, whenas a Scene opened and discovered a great number of men, who looked so devout, and so Saint-like, that I fancied the very Flies about their heads ready to turn into *Seraphims*; their hands were lifted up to catch their eyes, that were ready to fly out of their heads; and their faces with white Caps turned up, made them look as if they were sick of the world: But that which amazed me most of all, was to see *Salmasius* and *Grotius* come stumbling in at a back door; and as soon as *Salmasius* saw them, Was there ever such a pack of hypocritical fools, said he, since the invention of Nonsense, as this *Assembly of Divines*? Good Lord! how was *Grotius* amazed when he understood that they came from *Trent*, for he always fancied that they came from *Geneva*. Whence soever they come, cry'd

Salmasius,

Salmasius, they are plotting some Villany; for now they are busie about a Fast, that they may the more greedily devour the flesh of Kings and mighty men, as they strain it; these are the sober, godly party, that occasioned the Civil Wars of *England*. Is the Authour of *Melius Inquirendum* among them (replyed *Grotius*)? No, *Myn Heer*, (said I) he is busie in procuring another to succeed this; Who is that (said *Salmasius*)? Another *Milton*, Sir, (said I) I hope the King of *England* will thank him according to Law one of these days for the great and timely pains he took in his Book: in which he says, that yours which you wrote *de Jure Belli & Pacis*, has occasioned all the Civil Wars that have been in *Europe* ever since: He may as well say (replyed *Grotius*) that *Mare Liberum* is Latin for *Liberty* of *Conscience*; for why should my Book which was written in *Latin* move the Rabble (the chief instruments of that Rebellion) to those unparallell'd Exorbitancies, who understood not a word of it? therefore 'tis their fault, (*For there will ever be a difference* Aug. de Util. Cred. Tom. 6. cap. 1.

be-

between an Heretick and a plain well-meaning man that believes an Heretick), (ſaith St. *Auſtin*), who taught them as many Treaſonable Doctrines in *Engliſh*, as ever *Lucifer* could invent in Hell; And although he ſeems very tender of *Hurting Loyal Ears* upon the account of my Writings, yet he profeſſes the ſame Loyalty his Predeceſſors did in the late Rebellion, which he lays at my door, that he may with the more impudence proceed in thoſe very practices, which directly tend to the ſame end: But ſince he is for ſprinkling in a ſentence or two of my Writings to juſtifie his own, pray let him take this along with him too, wherein I clearly ſhow my opinion concerning the Cauſes of Rebellion: *Circumferamus oculos per omnem Hiſtoriam, quod unquam vidit ſæculum tot ſubditorum in principes bella ſub Religionis titulo? Et horum Concitores nunc reperiuntur Miniſtri Evangelii, uti ſe vocant.* "Let us look "through all Hiſtory; what Age ever "ſaw ſo many Rebellions againſt Prin-"ces; and thoſe that raiſe them, are "now found to be *Miniſters* of the

Grot. de Antich.

"*Goſpel*,

" *Gospel*, as they stile themselves. Such as himself now is, such as were this Blessed *Assembly* of *Divines*, and that holy Council of *Trent*, which first shew them the way to suppress *Episcopacy* and *Monarchy*, who first taught them the sanctified methods of Reforming Princes and Prelates, wherein they have infinitely out-done their Masters; for the Fathers in *Trent* were forced to disguise themselves under many Stratagems, before they could get those Decrees pass; which was the end and scope of that most Popish Council: but our *Assembly*-men fell upon them first with the greatest impudence and violence imaginable, deluding the Nation with a fair pretence of *thorough Reformation*, and the Suppression of *Popery*: The Devil always provides a Vizard for his Agents, and Murtherers can cry *A Race, a Race*, when they are running quite away. Murtherers! (quoth *Salmasius*) I think this *Assembly* will not own that they were guilty of the *Murther* of the *King*, no more were the *Jesuits* of the Death of the King of *France*, that fell by the hands of *Raviliac*; they in the Council

of

of *Trent* procured the King-killing Decrees, they fomented the fatal divisions of that Kingdom, to establish the Throne of *Christ's Vicar* upon the Ruines of the Monarchy; they instructed and encouraged the *Assassins*, and yet they did not kill him; 'tis easie to apply it, but 'tis hard to make them believe it.

I believe so too, (Sir, said I) for with the same confidence that the *Jesuits* could splendidly embalm the heart of that * Prince whom they had traiterously Murthered, do our *Presbyterians* seem to lament for the Death of King *Charles* the First; and who but they restored King *Charles* the Second? who now such Defenders of the *Regalia* of *France* as the *Jesuits*? and Father *Maimbourg* writes against the Usurpations of the *Pope*; who but *Presbyterians* are Loyal Subjects? who but they the Preservers of their Country, and of the true *Protestant* Religion? *Hiccius Doxius* of *Colchester* writes his *Black Nonconformist*, and Dedicates it to the Archbishop of *Canterbury*, just as * *Philanax Anglicus* a Jesuit, did before him: these

* *Henry* 4.

* Answered by Dr. *Dwel.*

these are the men that are so irreconcilable to Popery, that every honest Orthodox Church-man is a Jesuitical *Tory*, and is mark't out in Libels and Pamphlets to the Rabble, who have a fair occasion to complement him when they Cart the Whore of *Babylon* through the streets of *London:* These are your true *Protestant* Processions wherein they burn the *Pope* in *Effigie*, that they may establish his *Authority*, for the multitude are as ready to change *Crucifie him* into *Hosanna's*, as *Hosanna's* into *Crucifie him*; they are but as Dogs to Perk that fair game; the *Jesuits* never want a consecrated Gun to shoot at: this is the old game of 41; but they will neither acknowledge their former guilt, nor fear that punishment which attended it, which King *Charles* says, *was like that of* Corah *and his Complices (at once mutining both against Prince and Priest) in such a method of divine Justice as is not ordinary; the earth of the lowest and meanest people opening upon them, and swallowing them up in just disdain of their ill-gotten and worse-used Authority,* Εικὼν Βασιλ. p. 261.

upon

upon whose support and strength they chiefly depended for their building and establishing their designs against me, the Church and State.

As soon as I had spoken these words, the roof was in a moment uncovered, and there descended the most glorious object that ever I beheld; it was in the shape of a *Virgin*, Beautifull as the Sun, and which had all the Charms of Heaven and Earth; her garments were not very rich, but decent and comly; her eyes piercing as lightning, and on her face was enthron'd all the glories of modesty and innocency; her feet, which were bare, seemed torn and bloody with Thorns and Briars; on her right hand sat Kings and Princes, and immediately next her King *Charles* the First with a Crown of light upon his head; her left was guarded with a long row of Reverend *Prelates*, in garments white as Snow; she no sooner descended with a quickning light all about her, but both the *Trent* Fathers and *Assembly* of Divines were so strangely Metamorphosed, that I could not distinguish them from Devils, or from one another, for the

Fucus

Fucus and Paint of Hypocrisie upon their faces (with which they had deluded and bewitch'd such multitudes of people) melted off with the warmth of her Rays; and she no sooner espied them, but with an angry grief she threatned to make them in a short time as contemptible and odious to future Ages, as the worst Hereticks in the world ever were.

'I have, said she, (turning and looking around her) travelled through the 'Wilderness of this World now more 'than Sixteen hundred years, and never 'yet could find any long-continued abode or resting-place: But when the '*Defenders* of the *Faith*, like true *Christian* Champions, had set me free from 'my long and dark imprisonment, and 'had restored me to my Primitive purity and just Authority; the Honour, 'the Peace, the Plenty I brought to 'these Kingdoms, made me reflect not 'only upon their gratitude, but their interest too, for my security: But wo is 'me! I still, like the Sun, must pass 'through Clouds of various shapes, 'which are every where drawn from the

'the combined humours of a feculent
'world; yet never was I so much dark-
'ned with sorrow and lamentations, as
'in these Islands for the unparallell'd In-
'dignities inflicted upon my head, and
'my members by the most ungratefull
'men, upon the most unjust accusation
'that ever was lay'd to my charge by
'Heathens or Infidels: I, who freed them
'from *the Tyranny of the Bishop of*
'Rome, *and all his detestable enormities*,
'was condemned and torn in pieces as
'guilty of Popish Superstitions: So my
'great *Bridegrome* was accused as in-
'strumental to the bringing the old
'*Romans* to take away the *Place* and
'*Nation* of the *Jews*, but their destru-
'ction followed his Crucifixion; and
'the Rebellious divisions of those very
'*Jews* provok't the *Roman* Emperours,
'and lay'd them open to that final venge-
'ance, that they left that Land delug'd
'with blood which they found over-
'flown with Milk and Honey. Oh my
'people of *England*, whom I love and
'pity with the tendereſt compaſſion,
'and with an unlimited charity! Oh
'that ye (weeping) said she, *would know*

'in

'*in this your day the things that belong*
'*unto your peace*; that ye would open
'your eyes, and ſee and conſider who
'they are that will by undiſcreet zeal,
'prepoſterous fears, or an ambitious po-
'licy ſubject you to a more intollera-
'ble bondage than ever this Nation yet
'felt: Are they not thoſe Phariſaical
'Hypocrites which ſtrain at a Gnat, but
'ſwallow a Camel; who Pray againſt
'Popery in the Church, but Preach Je-
'ſuitiſm in the Conventicle; who fight
'againſt me under a form of Godlineſs;
'who for a pretence make long Prayers,
'and thorough Reformations, that they
'may deſtroy Widows houſes and God's
'too? Certainly ye have been ſuffici-
'ently taught from the Calamities ye
'have lately felt, without comparing
'them to others (of a farther diſtance of
'time and place), not to truſt to any
'change of that Government which was
'reſtored with ſo Univerſal ſatisfaction,
'and has ſtill preſerved you in peace;
'but by an union of Loyal and truly
'Chriſtian Reſolutions, to maintain it
'againſt all oppoſition upon what pre-
'tence ſoever; which thing if ye doe,

'then shall ye be delivered from the
'Presbyterianism of the *Council* of *Trent*,
'and from the Jesuitism of the *Assembly*
'of *Divines*; from Popish Leagues and
'Protestant Covenants; from the *Good*
'*Old Cause*, with a *new* name to it; from
'establishing *Christ's* Throne upon the
'Blood

Of Pious Prelates, and of Christian Kings;
From Killing God's Anointed to his Glory;
From Prayers in unknown words, for unknown things,
And from the Mass, and from the Directory.

THE

THE Third VISION OF THE REFORMATION.

A short Vindication of the Reformation of the Church of England; *The Methods the Presbyterians used to ruine it; A full Description of their* thorough *Reformation, Parallel desideratur.*

IT is a great and lawfull conveniency that a well-meaning man has in Visions, above those who design mischief when they are awake, and dream of nothing that is good when they are asleep, above Popish Priests up to the Ears in Legends, Fanaticks in Pulpits, or Witches upon Bromstaves; for his fancies are for the real good of others, as well as for to please himself: Para-

bles are lively Pictures of significant truths, and Morality was excellently described in Fables by a Heathen; but it does not a little trouble me that the Beasts in *Æsop* should shame some men now a days, who will not be convinc'd of the Errors and Mischiefs they are engaged in, when they have the opportunity of being better taught by the truly ancient and Catholick Doctrine of the Church of *England*: but her Adversaries the *Jesuits* and *Fanaticks* who deny the King to be Head of the Church, do likewise reject the Reformation by his Authority; the *Papists* Sham it, and would make it a ridiculous Schism; the *Presbyterians* (though they renounce the Pope, yet retain to themselves that Usurpation which was above 500 years a gaining by the Popes), finding that such a Discipline was not consistent with the Doctrine of the Church of *England*, Preach't up a Reformation more pure and primitive, as they pretended; the reasons we shall know afterwards: Therefore the *Emblem* of the Church we saw in the last *Vision*, having vanquish't and discovered the unjust Stratagems both

of

of the Council of *Trent*, and of the *Assembly* of Divines, ordered her own *Convocation* of Orthodox and Learned Church-men to defend her for the future against both Papists and Presbyterians: They were no sooner sat, but in came *Harding*, and boldly told them, *That they were a small obscure meeting of Calvinists that reformed the Church:* As soon as Bishop *Jewel* espied him, That is very false, said he, I will tell you the truth, and tell you otherwise in the Epistle I wrote concerning the Council of *Trent* to a *Venetian* Noble man; my words relating to our Reformation, are these: *For our selves we have done nothing but with very good reason; nothing but what we saw to be lawfull, and to have been practised by the Ancient Fathers, without any reprehension at all; wherefore we called a full* Synod *of Bishops, and by common consent of all estates, purged our Church, as it were* Augeas's *Stable, of all superfluities, which either the negligence or malice of men had brought in: this was justly in our power to doe; and because we could doe it, we did it faithfully.*

At this I was so encouraged as to ask *Harding* whether or no they were *Calvinists*, or a small obscure meeting that signed the Judgment of the Convocation, that the Pope cannot call them without the King's consent, in the year 1536, there being present the Archbishop of *Canterbury*, the Bishop of *London*, 13 Bishops, 49 Abbots, *&c.* Now the fatal blow was given to the Papal Authority in *England*; and yet these could not be *Calvinists*, nor were they few or contemptible; indeed you Popish Writers are great adversaries to National Councils, because they will look after the Civil Rights, that the Court of *Rome* do not encroach upon them, which a General Council, wherein the Pope is what he pleases, cannot; therefore Cardinal *Palavicini* profoundly tells us, that *Concilio Nazionale sempre abhorrito da Pontifici*, 'That 'the Pope did always abhor a National 'Council; and good reason, because it sometimes stops that *Torrent* of *Money* which he says is so necessary to maintain the *carnal felicity* of the Church; therefore we know why you stickle so much

Lib. 14. cap. 12.

much against the Methods of our Reformation which Mr. *Shaw* has well justified; and which Dr. *Burnet* says was advanced with such deliberation in King *Henry* the Eight, and King *Edward* the Sixth's time, *as is as great an evidence of the ripeness of their proceedings, as can be shewed in any Church in any Age:* So that we were Reformed without that violence the *German* Divines were, as the Letters between *Osiander* and *Cranmer* testifie; or without Rebellion, which is always the consequence of Popish Reformations.

Origo Protest.

Part 1. Pag. 289.

At this he march't off, and made room for *Raynolds*, a *Rhemish Renegado*, who came Busling up, And although (said he) ye have fob'd off Mr. *Harding*, yet I suppose I shall prove your Reformation to be a wicked Separation from the *Roman* Communion, which the irreconcilable divisions among you testifie: for hear what I say to *Whitaker*, Pag. 481. *Have you not at this present among you a great murmuring, even amongst the Protestants, against the Communion-Book and State of Religion, which in the beginning*

Queen Elizabeth. *of her Majesties Reign was brought in? If the Catholicks said nothing, have you not the Puritans detesting your Faith; and, were it not for the Prince's Sword, ready to dispossess you of Chairs and Churches?* I was mightily amazed to hear this, for 'tis 99 years ago since these words were Printed; which a Gentleman observing, See you not (said he) what a scandal these rascally *Schismaticks* are to our Reformation? indeed the man foretold what too certainly came to pass; but he must know that we do not acknowledge that any of their Principles had any share or part in it, any more than they had in bringing in the *King*; for in the days of Queen *Mary*, *Knox*, that peevish *Puritan*, was as malicious towards the *Orthodox* in *Francfurt*, as the Papists were to them in *England*: And moreover, 'tis no wonder that they agree not with us, for they disagree among themselves, and are not the same they were. Those in King *Edward*'s time scrupled only some Ceremonies, as *Bucer*, *Rogers* and *Hooper*; those in Queen *Elizabeths* time excepted against some Prayers, Canons

Canons and Articles; but now they are for Aboliſhing Supremacy and Epiſcopacy; they have lay'd the *Ax* to the root, and are gone ſo far from the Church of *England*, that they are come round about to the Church of *Rome*, and are worſe Papiſts than any before the Reformation.

We perceive by *Raynolds*, that the *Jeſuits* very well knew this; and therefore whilſt the *Presbyterians* were buſie to advance their Diſcipline, they thought them fit tools to carry on their Fifth *Monarchy*; their Principles being both alike deſtructive, both of Church and State; in order to which, they quarrel with our Reformation; and as the *Pope* and the *Devil* would have it, Cry up a thorough one of their own: Of which I will give you ſuch a full ſight, if you will go along with me, that you ſhall never forget it untill you are in heaven. Pray, Sir, (ſaid I) before you doe that, let me know by what methods they brought their Diſcipline to that perfection in 48. I will not trouble you, (ſaid he) with a long relation of their ſeveral Cabals they had all King *James* his

his Reign; he himself was sufficiently sensible of their restless humour, and said, What his Son King *Charles* found by experience, that there were not greater thieves and cut-throats among the *Highlanders* and *Borderers*; for as soon as they (by the same computation the Devil tells his Legions) found that they were grown so numerous and strong as to make a prevalent Party in every County, then they set up their Patriots, whom they raise, and then admire, as Boyes do Paper-Kites: These were the men that should *Trounce Antichrist*, that should toss the *Pope* and all his Cardinals in Blankets; that should purge out all superfluities of Popish Idolatry, and make the Nation as clean as a peny; indeed new Brooms sweep clean, but they turned into rods to scourge it at last by their *Ordinances*, as *Resolutions*, viz. *Resolved*, That the Kingdom be put into a posture of defence, *March* 2. 1641. Now I would fain know against whom: Against one another (said I); you know, Sir, the *Spaniards* sometimes at an Execution, as soon as the person is hang'd, do draw all their Swords; we can't suppose

pose that 'tis to kill the man that is dead; and it had been well for this Nation, if as the *Spaniards* put up their Swords again quietly, they had put themselves into a posture of Peace: No, no, Sir, replyed he, *Jack Presbyter* must have a holy War too; and since he fought for the *Throne* of *Christ*, he may as lawfully kill Malignants, as the Pope slew Infidels to regain his Sepulchre.

Item, Resolved that a Committee be appointed to examine St. *Paul*, whether or no it be lawfull to grant the King Tonnage and Poundage. Pray, Sir, said I, what do you mean by this? I never heard thus much before: Why, said he, Sir *Jo. Eliot* and *Pym* would not grant them, *untill they had first settled Religion touching Arminianism.* Sir, said I, do you think that St. *Paul* will be summon'd before a Rebellious *Committee?* No, Sir, I will assure you he will appeal unto *Cæsar*; and besides, do you think that he will satisfie the curiosity of those men about the difficult Points of Predestination and Free-will, who care not for damnation upon such plain terms? besides, he does not know

why,

why, nor does he believe that the Fundamental Laws of this State are contrary to the Fundamental Government of the Church, so as to alter it; and therefore he will be tryed by the *Bishops*; for which there is more *Greek* in his *Epistles*, than for a *Burgess* in all the Old and New *Testament*. When the Church of *England* (said he) was Reformed from the Corruptions of *Rome*, it was done with the *advice* and *consent* of all the *Estates* of the Nation; and for the establishing a publick and lasting Settlement: but these Ambitious men endeavouring to alter the Government in the *State*, found it a requisite piece of Policy to make a Schism and Division in the *Church*, in order thereunto; which was the Reason they were so zealous about those Controversial Points: So the *Court* Prelates in *Trent* gain'd their *Decrees* of *Reformation*, whilst they diverted the well-meaning *Fryars* in sharp disputes about *Doctrines*; so the *Jesuits* over-reacht the *Franciscans* and *Dominicans*, by setting them together by the Ears: And therefore I am perswaded, that as St. *Paul* would have Condemned those

thoſe *Interlopers*, who troubled themſelves about things they neither underſtood nor had to doe withall; ſo likewiſe he would have blamed thoſe men who called themſelves either *Calviniſts*, or that ſtiled themſelves *Arminians*; as he did thoſe, who ſaid, I am of *Paul*, I am of *Apollo*, or I am of *Cephas*; for among the many methods thoſe Rebels uſed to obtain their glorious Reformation, there was none of greater conſequence: Firſt of all it made a great diviſion among the *Clergy*, and that numerous part of them, which contrary to their Oaths, ſeparated from the Church either ignorantly or wilfully upon the account of *Arminianiſm*, became the greateſt Incendiaries of all, and the chief Promoters of that unnatural Rebellion: And ſecondly, the People who by them were taught the Diſcipline of *Calvin*, were taught likewiſe that *Arminianiſm* was down-right *Popery*, which the viſible Ceremonies of the Church branded with the ſame Character confirmed to them, who could know no better; therefore *they* muſt help too to promote the Reformation aforeſaid, *they* muſt

carry

carry on the work of the Lord in the land of the living; which they did by Tumults, and Petitions against *Bishops*, as Popish *Nusances*, and against the Rites and Ceremonies of the Church as Rags of *Superstition*: That the *Jesuits* had a hand in encouraging that Controversie to enrage the People against the Church, is a plain case, and nothing is certainer than that they brought up the distinction of *Long Cloaks* worn in *London* and elsewhere; and now they are playing the same game again with *Socinus* and his *fratres Poloni*. But to return to those Learned *Patriots* I before mention'd, after they had got the Power into their hands, they no more depended upon the Judgment of *Calvin* or *Arminius* for what they did, than upon the *Hypothesis* of *Tycho Brahæ*, or of *Copernicus*, for the Sequestring Delinquents Lands; only in the mean time it testified their zeal to all the godly of the Land (as they were deliciously pleased to stile themselves) who are wise Disputants in defence of their several *Enthusiasms*, when they are ignorant of the *Catechism*; and, like *Ravilliac*,

learned

learned in all the Doctrines of *King-killing*, when he scarce knew his *Creed:* And who did all of them unanimously agree in one *Billingsgate* Argument against the *Bishops* and *Clergy*, Railing, reviling, and calling them by names, enough to fright old *Nicolas* untill he plucks in his horns like a Snail: And althô *Michael the Arch-Angel, when contending with the Devil, durst not bring against him a railing Accusation*; yet these meek-hearted were taught by their Preachers in the Language of *Sion*, to say, that they were * Croaking Frogs, Spirits of Devils— † a stinking heap of Atheistical and *Roman* Rubbish—a Rotten Rabble of Scandalous Priests, Bastard Sons of *Belial*— * persons illiterate and insufficient, dumb Dogs, Whoremongers and Adulterers, who as fed Horses, Neigh after their Neighbours Wives—Priests of *Baal*, *Bacchus* and *Priapus:* And therefore says *Coleman* to the Parliament *Aug.* 30. 1643, the Hierarchy

Epist. *Jude* v. 9.

* *Wilson* to the Commons 1642.

† *Vicar's* Jehov. Jir. p. 88.

* *White's* first Century Epist. to the Reader.

rarchy is become a fretting *Gangreen*, and ſpreading Leproſie, an inſupportable Tyranny; Up with it, up with it to the bottom, Root and branch, Hip and thigh; deſtroy theſe *Amelekites*, and let their place be no more found.

Thus that Order of men, who have been inſtrumental to all the Publick good this Nation ever enjoyed, was expoſed to the publick ſcorn and contempt of the inſolent Rabble, and made *as the filth of the world, and the off-ſcowring of all things.* But

1 Cor. 4. 13.

what was their glorious Reformation in the end? Truly more infamous than *Jeroboam*'s Rebellious Idolatry, he made the loweſt of the people Prieſts to his high Places; but here the loweſt of the people (viz. *Triers*, &c.) made Prieſts and Kings too to the moſt high God, as they pretended: Truly (replyed I) had St. *Paul* himſelf been here then, he had as certainly been ſequeſtred and plundered, as Archbiſhop *Laud* was beheaded: For our *Puritans*, who depriv'd him of his *Saintſhip*, would have found many *Malignant* places in his *Epiſtles*, enough

to

to have brought him before a *High Court of Justice*; for in *August* 1642, one was committed to the Prison, which they made of the Lord *Peter's* House, for reading *Malignant* Chapters, as said his *Mittimus*, and some of them without doubt were St. *Paul's*. Certainly the *Jesuits* (who were very busie in all the late Rebellion) and who were for expunging the 7 first Verses of the 13*th* Chapter to the *Romans*, would have employed their Agents, to have proved him a Prelatical Papist, in *England*, and a great Enemy to the *Presbyterian* Reformation, which could not be *done decently and in order*, as he would have all things in the Church. Besides he put the *Assembly of Divines* to a great expence of Learning, about his Epistles to *Timothy* and *Titus*, to defend their *Form* of *Church Government*; and the *House of Commons* were forced to the Lord knows how many *Ordinances*, to raise Horse, Foot and Dragoons to prove themselves the *Higher Powers*; and that shutting the King out of *Hull*, fighting him in open

Postscript to their Annotat.

Field, and impriſoning him, was not *reſiſting him*; therefore he would have come within the reach of this *thorough Reformation*, as ſure as a Gun, for the onely Cathedral in Chriſtendom, dedicated to his Honour, was Reformed to a Stable for their Horſes. Well, Sir, ſaid he, before we talk of that, come along with me, I will ſhew you ſome more of their tricks to bring about their Reformation. With that he carried me to St. *Antolin's* Church, in which at the beginning of the Rebellion, the Brethren had ſet up a *Lecture* to pull down *Popery*; as ſoon as I came to the Door, there was ſuch crowding and thronging that I was unwilling to go in, beſides the Steam of the *Saints*, which were half ſtew'd with Zeal, was almoſt as troubleſome as a Damp in a Coal-mine. The Gentleman obſerving me to be ſomewhat backward, took me by the Arme; And, pray Sir, (ſaid he) give your ſelf a little trouble, it will be much to your ſatisfaction I will aſſure you: You muſt expect to be a little warm, for *Presbytery* and the *Sweating Sickneſs* came into *England* much about the

the ſame time. Warm, Sir, (ſaid I) is that all the danger? Truly I do not like their Looks, what do they come hither for? For what, (ſaid he) to take warning againſt *Popery*? Why, Sir, (ſaid I) is any body to be hanged for it? No, replyed he; but yonder is a Gentleman that will doe execution upon it preſently: Pray, Sir, (ſaid I) what reaſon have theſe People to be afraid of *Popery*? They do not look as if *Mahomet* would beſtow the *Alcoran* upon them; for I do not believe that they ever had any Religion, but they diſgrac'd it: they look more like *Jews* than any other people living, or indeed like an Aſſembly of *Egyptian Mummies*. And truly untill they ſtirred, I imagined that ſeveral of them next the Wall, had been Antic Wainſcot, or *Groteſque* Carvings; but one Fellow amazed me mightily, for he was of ſuch a courſe grain'd Complexion, that I thought an *Effigies* belonging to ſome Tomb had been walking away from its Pedeſtal. Whilſt I was looking around me, there ſtept a living Creature up into the Pulpit, that took up all my Thoughts; he

was in the most mortified Dress that you can imagine, for the white Border upon his black Cap, made him look like a *Black Jack* tipt with Silver; he wrinckled his Face up and down that it resembled a *Crab-lanthorn* possest with a Devil, who had crumpled all the upper Crust with his Horns and Hoofs; after he had been a considerable time putting himself into a posture of Uglines, and had wiped the Pearl from his Snout; at last his Mouth opened, his Lips trembled, his Eyes twinkled, but nothing was yet heard but a little grumbling in his Guts, as if his Fervency lay in his Chitterlings: the Audience in the mean time stretcht their Ears untill they look'd like *Elephants* Luggs, and then to gratifie them a word or two slipt out of his *Trunk*; but at last he roar'd so loud that I could not imagine but that there was an hollow place in his Head to make an *Echo*, and the method and matter of his Prayer confirmed my fancy; for excepting the malicious part of it (which respected the King and his Loyal Subjects, in which his Prayers for them contain'd a scan-

ſcandalous Invective againſt them,) thoſe which were for deliverance from their Enemies (as he called them) were ſawcy and blaſphemouſly fooliſh; their uſual ſtrain of *ex tempore* praying; concluding, *That it would pleaſe the Lord to take his and their Foes a knock on the Coſtard*, and then they would joyn their hands to *ſmite them Hip and Thigh:* This way of Praying was the Reformation of the *Liturgy*, and according to the Rules of the *Directory*, a ſuperfine way of propagating Sedition, leaving them ſcope to inſert whatever might move the Paſſions of the ignorant Rabble, and might compoſe a Form for devout *Necromancers* to raiſe the Devil. But now for a touch of his preaching, which was the modiſh Eloquence of *Church-Conventicles* in thoſe days: The Subject he treated upon was *the Union of Proteſtant Diſſenters againſt the common Dangers of Popery*; and his Text in order to it was this. *And in the fourteenth year came Chedorlaomer, and the Kings that were with him, and ſmote the Rephaims in Aſhteroth-Karnaim, and* Gen. 14. verſ. 5.

the Zusims in Ham, and the Emims in Shaueh-Keriathaim. He was forc'd to spit five or six times before he entred upon his Discourse, the speaking the Text had made his Mouth water so mightily, but after he had done fluxing he began.

" Beloved! And shall we, and our " Brethren in the Country, and our " Brethren of *Scotland*, be smitten by " the Kings of the Earth, as the poor " *Emims* and *Zusims* were? And will it not be better that we joyn in a Covenant together, that we may joyn with them in Battel altogether?

Beloved! If these People I here mention be Strangers unto you, take it upon my word they were the ancient *French Protestants*, and this *Chedorlaomer* was a huge great *Popish* King, a mighty tall Man, with a dimple upon his Chin, above seventeen hand high; a great sign of being a Persecutour. Pray observe, he came in the fourteenth year, there he cheated the *Protestants*, because he came in the *Popish Stilo veteri.* But who do you think came with him? Why all the Kings he could rap

and

and rend; *Antichriſtian French Kings*, Sons of *Belial*. And what do ye think his Majeſty *Chedorlaomer*, and the Kings that were with him, did? Why, firſt they *came*, and ſecondly they *overcame*, and ſmote the *Rephaims*, yea they ſmote them, even the *Rephaims* of *Aſhteroth-Karnaim*. I ſuppoſe this was a good Town of trading, Beloved, there was a World of theſe honeſt People formerly of the *Ims*, there was the *Rephaims*, the *Zuſims*, the *Emims*, the *Cherubims*, and *Seraphims*, the *Urims*, and *Thummims*, and they all come from the *Hebrew* word *le Ummim*; but now there is not one of them to be had for love or Money. And what ſhould be the reaſon that ſo many godly people ſhould be ſmitten? why truly they were ſeparated, and were united far aſunder. Do ye think that if theſe Proteſtants had made a Bargain to ſtand by one another, that the *Pope* and his *Kings* could ever have ſmitten them? Do ye think that if they had entred into *Covenant* before the *Lord*, that he would not have left all Buſineſs to defend them? Yes verily, the Lord loves to ſee

his secret ones go hand in hand like a *Yoke of Oxen.* But now, Beloved! Let us consider the reasons why we are not united, for the *Zusims* and the *Emims* Case is ours at this day; I say, what is the reason? why truly, the reason is because there is no reason at all; for are we not all *Protestants*, though we go by several Names? If we had all the same Name, how should we know one from another? Then if I called my Wife, my Maid would come, and there would be such coming and going, and going and coming, that we should be like *Satan* walking to and fro. What! one is called a *Presbyterian*, another an Independent, a third an Anabaptist, what signifies these Names? Are we not all Protestants? Shall a few Letters, we learnt when we were Boys, make us quarrel now we are Men? Nay, now we are come of Age to be Martyr'd? And have we not reason to fear it? For 'tis certain that the Whore of *Babylon* is coming with a great many *Kings* after her Tail; and then what do ye think will become of us? She will eat of the best, and drink of the best; She will eat

eat up all your *White Bread*, and leave you nothing but *Brown-Bread*. And do you think that is all? No! She will ſend you Slaves to the *Sugar* Mines, or drown you by the way in the *Pyrenæan* Sea. One would think this enough, but hold ye there; She will kill you over and over again; She will fetch the Heart's Bloud and Gutts of your *Souls* out, and pick your Pockets. Ah! my Beloved, Ah Lord! I wiſh ye had been ſo united, that I might have divided my Text but into one part; nevertheleſs I will conclude with this (pray carry it home with you): We have been a long time, as *Hemp*, I ſay, as *Hemp* beaten by the Ungodly; let us be twiſted with one ac-*cord* into an holy Rope, *to bind their Kings in Chains, and their Nobles with Links of Iron.*

As ſoon as he had ended, the Gentleman pull'd me by the Sleeve; and what, Sir, (ſaid he) do you think of *Demoſthenes* or *Cicero?* What, Sir, (ſaid I) I think they have been dead this half year. Why? (ſaid he) When they were living they were not half ſo good Oratours as this very Fellow that now

now Canted (as you call it); is not that the trueſt *Eloquence* that moves the Audience to what the Preacher deſigns? Pray come along with me, I will ſhew you how fervently they practiſe his Doctrine.

I went along with him in the Crowd, untill we came into a ſpacious open Field, in the midſt of which was a great Ring of People hand in hand, in the middle of them a *Scotch* Bag-piper, and a Fellow blind-folded, dancing to the Tune of 41. Bleſs me, thought I, what is here to doe? what have we a dance of *Satyrs* in a *Fairy Circle?* As ſoon as we were come cloſe up to them, I never ſaw ſuch different ſhapes of Men in all my Life, there was not one of them like to another. Pray, Sir, (ſaid I) what are theſe? Here are (quoth he) *Presbyterians*, *Independents*, *Anabaptiſts*, *Browniſts*, *Ranters*, *Antinomians*, *Familiſts*, *Libertines*, *Sceptticks*, *Jeſuits*, *Adamites*, *Quakers*.

Hold, Sir, (ſaid I) have you ever a *Rhinocerot* among them? What do you mean, Sir, (ſaid he)? Why truly, Sir, (replyed I) I thought you had been reckon-

reckoning the Beasts of *America.* Oh no, Sir, (said he) these are the several Sectaries, who united in the late infamous *League* against the Government in Church and State: And is not that Man very Eloquent, that can persuade Men who are *Antipodes* in Religion, to venture Life and Estate, Soul and Body, to fight against any particular one, which they do not understand, so well as the differences between themselves? Oh! Sir, (said I) as these several *Sects* have derived their blasphemous Opinions from the *Ancient Hereticks,* so likewise do they agree with them in their rebellious Combinations against the *Sovereign Truth*, as *Tertullian* has delivered to us a Character of those in his Days, let us compare them with these: *Omnes tument, omnes scientiam pollicentur, ipsæ mulieres Hæreticæ quàm procaces, quæ audent docere contendere, &c.* Now is not this like our Separatists? But to the present Case. *Nihil interest illis licet diversa tractantibus dum ad unius veritatis Expugnationem conspirent.* De Præscrip. cap. 41.

But, Pray Sir, (continued I) which of these

these are true Protestants? Why (said he) the Fellow that is blinded in the midst of them is a *Seeker*; and if I had time, he who has been of all Religions, should give us an account of their several Opinions, and when you have heard them, if you can from them all patch up such a considerable Rarity as a true Protestant, I will be bound to give you a Venison Pasty made of *Actæon*, for your Supper; but I will be at leisure to give you a relation of them at another time.

Pray, Sir, (said I) let me have a short account of some of these Rarities of *Fanaticism* now, I will not trouble you to speak of them all, for I think to * St. *Austin*'s Catalogue of Hereticks here are ninety more of a later Invention added; surely *Ross* in his *View of Religions*, never saw half so many strange Garbs of Opinion, as are here before us; 'tis no wonder the *Morocco* Ambassadour was startled to find such *Protestant* Monsters amongst us, as *Africa* never bred, and which can digest the good Cause, better than his *Ostriches* can

* *D. Aug. de Hæres.*

can old Iron. But what is yonder Fellow with a watering-Pot in his Hand? That is (replyed he) an *Ana-Baptist*; and that Fellow who Trembles (as if he had swallowed an Earthquake,) has a cold Fit of the Hat, just now creeping upon him, his Principles have of late been sufficiently proved to be *Jesuitical*, and his Practices much more; for when the warm Fit of Zeal and Fighting is upon him, he is as brisk a *Reformer* as the rest of the Pack; or as that *Antinomian*, who is for breaking the two *Tables*, that he might prevent *Popery*, whereas his *Holiness* thinks that taking away but one of the *Commandments* is a sufficient means to encourage it. But is not that Yeoman in his *Naturalibus*, a very hardy Fellow think you, and a *Saint* of Expedition? At this, I espied a lusty Clown as naked as any in *Bedlam*; a very devout Cannabal, Sir, (said I); No, no, (replyed he) he is a true Protestant *Adamite*, and to shew you what an Enemy he is to *Popery*, and to St. *Peter's* Successours, he is a Disciple of the first *Adam* in his Innocency: What his Opinions are, I cannot tell (said I); I shall not

not pin my Faith upon his Sleeve (I perceive); but this I am sure of, that the *Jesuits* in their *Morals* defend this very Brutality, if it be upon the *Account of Curiosity*: And in the Book of* *Conformity*, we have a famous Story of Friar *Leonard*, how he put off his Breeches, and putting them on his Head, went stark naked about the Streets, and although his Fraternity cryed Shame of him, yet he was *so Holy* he cared not what they said; Very true (replyed he) and now we see that these Savages in Worship, the very Dregs of Popish Enthusiasts, did the *Presbyterians* combine with in order to their Glorious *Reformation*; and although many of these *Sectaries* were then insignificant, for their number, to doe any thing against the State, yet when joyned with others they had a pestilential Influence upon the Government, therefore they were inroll'd in the common League and Covenant, and they had their Protestant Joyners to,

* *Fol.* 6.

Unite

Unite them and their different Maggots,
As long and ſhort Sticks are in Faggots.

Hud. 3d Part.

Indeed, when ever they were in jeopardy, they were Brethren to ſome purpoſe, and mighty ſweet upon one another; and therefore *Calamy* tells the Commons, *This is a time wherein we ſhould all unite againſt the Common Enemy, that ſeeks to devour us all.* By their *Common Enemy* they meant the *Government*, to ruine which they uſed all means imaginable.

Decem. 26. 1644.

He could not ſpeak one word more, for there flew ſuch a Volley of Pamphlets that we could ſcarce hear or ſee any thing elſe for them; I gather'd up a good number of them, and found them to be moſt Scandalous, and Seditious Libells, defaming the *King*, and his *Prime Miniſters of State*; done with all the Artifice in the World to inflame the Rabble: and they, whoſe private Affairs were either

either inconsiderable, or desperate, seem'd most concern'd for the Publick. For the first Troop of those Blessed *Reformers*, were a great number of *Apprentices*, who, by a Paper, were advised to sack *Lambeth-House*. I followed them as near as I could, but they being forc'd to retire without effecting their Enterprise returned back into the City: At my entrance I heard such a dismal noise, as if the Inhabitants had been throwing the Houses about one anothers Ears; before I was aware of any Danger, I was up to mine in the *Mobile*, and carried along with such a torrent of greasy *Operators*, that I could not disengage my self; all the way they went yelling, and howling as if they would split their Mouths up to their Ears; the very Earth trembled, the Teeth of half *Middlesex* were set on edge, and the Clouds were sour'd, and curdled with the din: I thought they would have squeez'd my Gutts out at my Mouth with crowding, and feared every moment when they should give me a gentle Dab with one of their Weapons, for they

May 9. 1640.

were

were all arm'd with Clubs, and Glaves, and old rusty Halberts, in the midst of them, one carried an Ensign of *Scotch*-Cloth, with *Justice* on one side, and *Reformation* on the other in great Red Letters: they were led on by a *Chimney-Sweeper*, who carried his *Cromes* in Imitation of the *Roman Fasces*, he went gnawing a Bone, and crying out *Justice! Justice!* I wondred against whom they were so exasperated, but found it immediately to be the Earl of *Strafford*, who was to their great satisfaction guarded to *Tower-Hill*, and there standing upon a Scaffold to be sacrific'd to the Accumulative Rabble, told them, *He thought it a strange way to write in Bloud the beginning of a Reformation.*

In Bloud! cry'd a Gentleman standing by, can it begin or end with any thing else, that is manag'd by such execrable Miscreants as those are? I wondred whom he meant, untill I saw him point to about 23 *Presbyterian* Preachers, whom I saw lifting up their Eyes, laying their hands to their Breasts, and talking so seriously to the People, as if they had been preparing them all for

Death; whenas *Marshal* stept out and bawling as if he had been Frantick, I pray (said he) *Look on me, as one that come among you this day to beat a Drum in your Ears, to see who will come out and* * *Follow the Lamb.*

1641.

* The Word in the North Rebellion, 1644.

I perceived that this Magical *Jargon* had conjur'd up a Rabble as formidable as the other, who in *Legions* ran violently down to *White-Hall*, and so to *Westminster*, crying out, *No Bishops, no Bishops!* when the Throng was past, I followed *Calamy*, *Baxter*, *Newcomen* and *Owen*, and some others, untill they were got into a private Place, where they soon changed their Countenances, and began to Laugh as heartily as ever the *Wicked* did in their Lives; they being thus upon the merry pin, *Calamy* invited them all to his House, telling them, † That *they knew that his House was the receptacle for godly Ministers in the worst of Times, that 'twas there the Remonstrance was fram'd against Prelates, that there they had their Meetings.* They

† Calamy's *Apol.* 1646.

They went with him, and I followed them, without the leaſt ſuſpicion, for indeed their Actions began now to publiſh to the World their private Deſigns, although they coloured them with a world of Hypocriſie to the People. As ſoon as they were entred, they threw off their Cloaks, and taking their Girdles which were ſtuck round with Daggers, Ponyards and *Stilletto's*, caſt them away with Contempt: *Saying*, " What need have we any longer of " theſe ſneaking Tools? have we not " found out a more compendious way " of deſtroying the malignant *Moabites*, " and *Canaanites* that are among us? " Where is that *Amalekite* that can " ſtand any longer againſt a *Bill of At-* " *tainder?* have not we the Power of " the *Sword*, and of the *Keys* too, to " *bind* and to *looſe*, to *bind* up ſeveral " puny Articles into one Accumulative " Treaſon, and to *looſen* the Authority " of the King from his Perſon? Do " not the ſtrong cryes of the Babes of " Grace, plainly ſhew that *Vox Populi* " is on our ſide too? With what glori- " ous *Hoſanna's* do they conveigh the

" *five Members* through our *Jerusalem*; " Shewing that *Christ* must triumph, " and now be established on his *Throne*? " and now down go *Popery* and *Prela-* " *cy*; and High Boys up go we. At this there was profound Silence for a short space, untill *Bond* stood up, and said; *The work of Reformation still goes on, there do we get ground*, as to perfect a *Protestation* into a *Covenant*; to ripen an *Impeachment* into a *Root* and *Branch*: and in a word to settle an *Assembly of Divines*, as a general Refiner's Fire, to try all Metals of the Church. As soon as he had done speaking, *Palmer* told them, *The Prentices and Porters, were stirr'd up by God's Providence, thousands of them, to petition the Parliament for speedy Relief.*

* Bond *to the Commons*, March 27, 1644.

Palmer *to the Earl of* Essex. 1644.

I was abundantly satisfied that they were the Instruments to encourage the baser sort of People to those seditious Tumults, which began those unhappy Confusions, which they called their *thorough Reformation*. And therefore I stay'd

ſtay'd no longer, but ſlipt out of doors as faſt as I could. I had not gone a quarter of a Mile before I fell into ſuch a Drove of *City Dames*, that I thought the *Amazons* had landed at *Billinſgate*, with a Reſolution to eſtabliſh a *Parliament* of *Women*, becauſe the Men ordered things no better: They had long *Samples* in their Hands, on which with their Thimbles, Bodkins and Needles, they had wrought, and drawn up a very curious *Petition* againſt *Biſhops*, and *Popiſh Lords*; which a grave old Gentleman obſerving, fell a Laughing heartily, and by all the Goddeſſes (quoth he) this is a very beautifull World, is it come to this? Muſt the *Ladle* inform the *Mace*? Muſt our *Joan's* reform us from Popery? 'twas before my time, but I remember that *Epiphanius* tells us of a ſuperſtitious Cuſtom, of offering a Cake to the *Virgin Mary*, which he is Greekiſhly pleaſed to call ἡ τῶν γυναικῶν αἵρεσις, and we in Engliſh, *the Hereſie of Women*; every Body knows that the improvement of that Superſtition is a main point of Popery at this day; and are

they now for making *Cakes* for the *Funeral* of the *Mass*, and for reducing *Pudding-Pyes* to their Primitive Institution? I cannot tell (said I) whether or no they have a true Protestant Receipt, but I fancy the Reason why they are so incens'd against Popery is; because 'tis a great Hinderer of Matrimony.

Did they know what a great many, like to prove good Husbands, the Wars (said he) will destroy, they would not be so eager to promote them. Had they come with *a Petition of Right*, or of *due Benevolence*, or had they been surprized, as the young Senatour did the *Roman Dames*, with the fearfull Decree for *Polygamy*, I had not at all wondred at them; but if they must direct and govern the *Church* as *Arbitrarily* as they rule their Houses, they will in a short time wear the Doublet, and the Gown, as they have for a long time worn the Breeches: Then turning to them, Gentlewomen (quoth he) we shall never be able to lye quiet in our Beds for you one of these days, how is it possible to please you? Ye will neither go to

Church

Church, nor ſtay at home: I profeſs if ye do not behave your ſelves better for the Future, we will have a *Salique* Law againſt *Petitioning.*

This ſo enrag'd them that they uncas'd him in a Moment, calling him Cuckold, Malignant, &c. at which I was ſo affrighted that I do not remember how I got from among them, but running haſtily, I tumbled over a Fellow who lay groveling in a Gutter, and crying, *Good Wife! for God's ſake!* I help'd him up, and when he had recovered himſelf; Pray Sir (ſaid I) what did you mean? Mean! Sir (ſaid he) to ſave my Life, for I cannot ſave my Eſtate; my Wife, whom I eſpied among the *Petitioners*, hath been ſo liberal in her Contributions to thoſe ſniveling canting Whelps, that I am almoſt ruin'd, and what can I expect from her who would make me a Beggar to propagate their *lewd Cauſe?* I pity you, replyed a Gentleman (that overheard him) with all my Heart, but you do but take part in the common Calamities, which thoſe formal Hypocrites have brought upon this whole Kingdom,

under pretence of a General *Reformation*; in order to which they have cancell'd all the Fundamental Laws, and Obligations betwixt *Prince* and *People*, *Father* and *Son*, *Husband* and *Wife*, that they might make way for a new Model of Obedience, Reverence and Love, by filling the Nation with Violence, and staining every Corner of it with *Blood*.

Whilst I was musing upon what he had said, I observ'd that the Countenances of many People were chang'd, and some seem'd to tremble with Amazement, and others were stupifyed with a solitary Silence, wondring at the sudden alteration; (for there had been several *Thanksgivings* for the impious Victories the *Rebels* in the Course of the Wars had gained.) At last a Rumour ran, that *His Majesty* was in the Hands of his *Enemies*, and not onely so, but one confidently affirm'd that his Life was threatned by a *High Court of Justice*.

At this a Reverend Clergy-man that had been plundred, and sequestred, and had nothing left to bestow upon his

his unfortunate Sovereign but Prayers, and Tears, ſhed them plentifully, and turning towards us: Is this (ſaid he) the way to make the Prince Glorious, and the People happy? Is this the Reformation of *Antichriſtian Rome*, and can it not be done without Bloud more Royal, than that with which the Walls of *Heathen Rome* were firſt cemented? Is it not enough that by their Canting and Railing, they have ſtirred up all Orders of People into an unnatural Rebellion, but they muſt now crown all their Villanies with cutting off the Head of the King?

Pray Sir, (ſaid I) to him, who are thoſe you ſpeak of? Come along with me (ſaid he) and I will ſhew you whom I mean preſently.

I followed him as far as *Weſtminſter*, and he carried me into a large place which was ſomewhat dark, and hung around with Mourning; I obſerved a conſiderable number of the *Aſſembly* of *Divines*, there ſitting with Armes folded, and Eyes lift up, looking ſo pale and ghaſtly, as if from a Body of Divinity, they had dwindled into the very

ſhapes

ſhapes of Men; I wondred to find them in ſuch a Poſture of Mortification. And (looking on my Friend who conducted me thither;) ſurely Sir (ſaid I) theſe *Godly Men* are here met to lament the Death of the *King*, near the Monuments of his *Predeceſſours*: A gang of *Whited Sepulchres* themſelves, (replyed he) the reaſon of their keeping this *Faſt*, is not becauſe the Government is ruin'd by the Death of the King, but becauſe their *Diſcipline* is in danger by their Brethren the *Independents*. He had no ſooner ſpoke, but *Baſtwick* ſtood up, and looking as if his Noſe had been lately put out of Joint; * The Independents (cryed he) have now the Sword in their Hands, and think themſelves ſtrong enough to encounter any adverſe Party; and they profeſs, they care not how ſoon they come to cutting of Throats, and ſpeak of nothing but the ſlaughtering and butchering of the *Presbyterians*.

* Baſtwick's *Poſtſcript to* Burton.

Alack! and Alas! poor Saints, cry'd one (who by his Countenance ſeem'd a For-

Foreigner;) are they now affraid of their Wind-Pipes, which they have so often stretch'd with their Magical Cant, that they have raised a sort of evil Spirits they cannot conjure down again? Where will they now seek redress from these intolerable Grievances of their own hatching? Did they imagine any thing else should be the Consequence of destroying so just and wise a Government, both in Church and State; which was a sufficient Bar to keep out those wild *Heresies* they have now let in upon themselves? Surely no Body at home will pity them, and all the *Reformed Churches* abroad do utterly condemn them. *Beza* himself, whose Cholerick Disposition was of fatal Consequence to the Reformed Churches, will tell their *Publick Faith* it self, that it lies, when they said, * *They resolv'd to Reform according to the Example of the best Reformed Churches.* For let but any Man reade over that †Epistle Dedicatory of his before his Translation of the *New Testament*,

* *An Ordinance for putting the Directory, &c.* 1644.

† *To the Prince of* Conde.

ſtament, and he will find how poſitively he condemns the Methods of their Reformation long before: he will find that the ſame *Beza*, acknowledges the King's Edict to be *Jure Divino*, of Supreme Authority in Eccleſiaſtical Caſes, relating to that very *Reformation*, though the King himſelf was of another Opinion; or elſe what means thoſe words (ſpeaking of the Prince of *Conde*, and ſome others) *Quos dominus Eccleſiæ ſuæ nutritios ex Regiæ majeſtatis edicto conſtituit?*

He would have continued his Diſcourſe ſomewhat longer, had not a Gentleman interrupted him, who was ſo full that he could not hold, but turning himſelf toward the *Smectymnuans*. "Ye "meagre Hypocrites (quoth he) be-"cauſe ye have devoured the Fat of "the Land, and the Plenty of a whole "Age; Do ye now look like *Phara-"oh's* Lean Kine? Do ye, who have "long been the *Trumpeters* of Sedition, "now look like *Drums* unbrac'd, un-"till your Chaps, like looſe Parchment, "flap inwards? What Faſt ſo ſoon af-"ter the *Exceedings* of the *Fleſh of*

"*Kings*

" *Kings and mighty Men?* Ye in vain
" pinch those Bowels that deserve to
" be burnt for Traytors; for ye have
" made the *Members* fight against the
" *Head* so long, that for want of a *Head*,
" they now quarrel with the *Belly*. Ye
" have made so many spare a Meal to
" cram the *Good Cause*, that at last 'tis
" grown too Fat, and Wanton; so
" that ye may pine your Gutts to
" Pack-thread, untill ye have enough
" to hang your selves, before ye shall
" make those People obedient to your
" *Discipline*, who were at first taught
" to be Rebellious by your *Doctrine*;
" and besides, all the Tith-Geese and
" Pigs, are grown so wild with so much
" shooting, that they will not stay long
" with any of you, but they are for
" *Liberty* of *Gizard* and *Pettytoes*, and
" the first turn *Ana-Baptists*, and the
" latter have thrown off the Yoke, and
" are become *Independents*; so that ye
" are like to starve for all them. Alas
" poor *Bards!* the *Druids* from every
" Tree preach down your *Kirk*; and
" now I hope ye have enough of *tho-*
" *rough Reformation*, to chew the Cud
" upon for one while. It

It was in vain for them to open their Mouths, for they had nothing either to Answer or Eat; so there being a continued Silence for some time, I at last turned to the honest Clergy-man (I before mentioned) and desired him if he could doe me that Favour, to give me a short view of the several Pranks the *Saints A-la-mode* had played up and down the Kingdom. Nothing (said he) can pleasure me more than to satisfie you with a Description of their *thorough Reformation*, which I shall soon do if you follow me: As we were walking together, you must consider (said he) that all the Villanies that are acted under that Notion are the Effects of *Presbyterian* Zeal, and however they complain mightily in the *Gangræna*, 'twas they first putrified the Nation; 'twas they first taught the Rabble to *Reform*, and then they learnt of themselves to *Blaspheme*. *Boccalin* says, *'Tis the duty of Reformers, to provide themselves of a sure Remedy, before they take notice of the Wound; and that the Chirurgeon deserves to be punished, who first opens the Sick Man's Vein, and then runs for things to close*

close it. But they, to strain it in their own Phrase, *bled the Kingdom in the Basilick Vein*, and then pretended to stop it; set the Nation in a Flame, and then for fear of being burnt themselves endeavoured to quench it. And the same Authour says, Sir, (replyed I) *That every Man ought to mind his own Trade, that a Taylor cannot reform an Apothecary, much less a Cobler the Church.*

No, (said he) do you think he cannot? What and if he should fancy himself to be *shod with the Preparation of the Gospel*, or imagine himself a *Gibeonite* with his old Shoes, may not he be in *League* with *Israel*, to reform *the old Inhabitants of the Land?* Yes, by St. *Crispin*, he hates *Popery*, and since he is a *Translatour*, he is no mean *Reformer*; why should not those Thumbs which have long been in Mourning for the Sins of the Nation, joyn with all true Protestant Fingers in pulling down high Places? But Sir (said I) to him again, is it possible that the *Presbyterians* should encourage such lewd Fellows of the baser sort, (who naturally delight in mischief) to reform as they should think

think fit? Yes, (replyed he) that they did, and though *Boccalin* should say the same thing an hundred times, and although they have experienc'd the ill Effects of their *rash Reformation*, yet they would make use of the same means again; and rather than fail would call in the Pope, and the Devil too, to help them.

As soon as he had spoke, we saw a great Dust arising like a Cloud, and heard a confused noise, but could not distinguish any Person of a long time, untill *Greenhill* (a famous Stickler for the new Pilgrimage of Grace) appeared at the Head of a vast multitude of *Mechanicks*, intermix'd with Troopers and other Souldiers; my Friend and I fell in among them, and march'd along untill we came in view of a great and stately *Cathedral Church*, which seem'd to rock like a Cradle; as soon as we were come pretty near it, the Multitude stood still; and *Greenhill* turning to them cryed, *If Justice be at a stand, and cannot take hold of living Delinquents to keep the Axe from rust, let*

Greenhill *to the Commons*, 1643. p. 37.

let Justice be executed upon livelefs Delinquents; Are there no Altars? no High Places? no Crucifixes? At this the whole Multitude rusht into the Church with such Violence, as if they would have thrown it out at the Windows; and to make way for it, they broke all the Painted Glass, which in lively Colours, and large Figures, represented many remarkable Histories of the Old and New *Testament*, calling them Popish Pictures, Painted *Jezabels* looking out at Windows; which an ingenious Gentleman observing with Indignation, these (Wall-eyed dapple Saints, quoth he,) will be for reforming the *Rainbow* one of these days, and fancy it to be set in Holy Water, and then down it goes if possible.

I could not hear what he said more, for the Echoes of chopping, hacking and defacing whatever came in their way, which was either decent or magnificent; but observing a Fellow at the Poor-mans-Box, with a Back-Sword, lifted up over the *Effigies* of a Cripple standing upon it, I was resolved, if possible, to hear what he had to say to it;

when I was got close to him, Thou lame Idol, (quoth he) that halteſt betwixt two Opinions, that haſt Feet and walkeſt not, I will hew thee in pieces, as *Samuel* did *Agag* before the Lord in *Gilgal!* At a few Strokes he cut it down, and had ſo ſplit the Box that out flew ſeveral pieces of Braſs and Silver, which he greedily catching; thou art (ſaid he) like the Image in *Æſop*'s Fables, which did the Man no good whilſt he worſhip'd it, but now being broken thou ſheddeſt thy *Mammon* like *Blood*: I left him, to obſerve a Tribe of *Quakers* who were got to the *Steeple*, and ſeemed ſo mighty Zealous againſt it, that they would have pulled it down about their Ears, had they not feared it might have beaten off their Hats, but nothing more offended them than the *Bells*, and their great Fault was that they called others to Church although they never came in themſelves; ſo that whatever was ſaid to prove them true *Proteſtant* Bells, that they had never been baptized as *Popiſh** Bells uſed to be, though they had neither God-Fathers nor God-

* *As the great Bell in St.* John Lateran.

God-Mothers, yet down they must, because (said they) *The Babylonians had an Idol called Bell.*

Thus the *Reformation* was carried on according to the various Frensies, and ridiculous Humours of the jangling Rabble, who agreed in nothing but Mischief and Desolation, not sparing the very Monuments of those first *Reformers* (whom in the *Preface to the *Directory*, the *Presbyterians* acknowledged, as *excellent Instruments raised by God to begin the purging, and building of his House, and desired they might be had in everlasting Remembrance with Thankfulness and Honour:*) for they pull'd the Brass off their Tombs, and defac'd every thing that was curious for Workmanship, or Venerable for Antiquity, under the pretence of Popery, whenas indeed their *Covetousness*, which was worse than *Idolatry*, was the chiefest Motive, that they scratch'd up the Names of worthy Benefactours for the Brass they were engraven upon, that they rak'd up the very Dust of their Ancestours, and would have sold the

* *Pag.* 6.

Bones of their Grandfires if any would have bought them; but this was not all; their brutish Zeal carried them to greater Extravagances, as to thrust their Swords through, and mangle the Corpses of the deceased, a piece of *Romish* Fury, now turn'd into *Protestant* Piety.

Whilst I observed these things with Grief and Wonder, the *Clergy-man* pulled me by the Sleeve, and look you, yonder (quoth he) is fine work; at this, I espied a mixt Multitude of the wildest *Machines* that ever I beheld, some tooting with the broken Pipes of Organs, others dancing in Hoods, Copes, and Surplices, some Smoaking, others Swaggering with lewd and bloudy Oaths, and all of them pulling down the *King's Arms*, calling them the *Colours of the Dragon*, and the *Ensigns of Antichrist*, and saying, that the *Unicorn* was the very White Horse in the *Revelations*, with a blazing Star upon his Forehead. Then a great number of *Levellers*, great Enemies to *Angels* and *Arch-angels*, cutting in pieces the Images of the *Apostles*. After them a Troop of

of *Antinomians* fell foul upon the *Ten Commandments*, and carried out the Pictures of *Moses* and *Aaron* (vowing to make his Incense blaze as well as smoak) and so burnt them with the Rails before the Altar. Whilst the Rout were thus revelling in their lewd and diabolical Triumphs, I wondred to hear on a sudden some howling and mourning very lamentably, but was much more astonished to see *Greenhill* weeping, as if he had been sorry for what the People by his Instigation had done, and therefore going up to *Edwards* (who wrote the *Gangræna*) Pray good Sir, (said I) What ails Mr. *Greenhill*, what is the Matter? What! (said he) * an *Anabaptist*, and a great *Sectary* came to him, and said, he might as safely *Baptize a Dog as a Believer's Child.* At this I looked towards the *Font* and espied a Company of Villains † *baptizing a Calf wrapt in Linnen.* *Edwards* seeing them at the same time, cryed out, *From all these Errours, Heresies and Prac-*

* Edwards *Catalogue of Errours*, pag. 25.

† *In* Lichfield *Cath. Sir* William Dugdale's *Hist.*

Edward's Further Discourse. p. 195.

Practices of the Sectaries, you may see what a great Evil and Sin Separation is, from the Communion of the Reformed Churches; and how highly displeasing to God for Men to make a Schism, and Rent in the Church of God, in time of Reformation, God punishing the Schism, and Separation of our Times with so many Heresies, Blasphemies, and wicked Practices. Very true, (replyed the Orthodox *Clergy-man*;) *Knox* and some of your Predecessours made a Schism in the Church of God in the very time of the *Reformation*, and because your Separation from the truly Reformed Church was unreasonable, the Pretences frivolous, and the Methods of your *Super-reformation* Impious, and Ridiculous, therefore does God justly punish your Schism and Separation.

Impious! and Ridiculous! cryed 40 or 50 of them at once; was the visible growth of Popery, and Arbitrary Government a frivolous Pretence?

Yes marry was it, (replyed he) 'twas what the *Papists* themselves suggested, and was rather therefore the *Invisible*

Growth

Growth of Popery, under the *Visible Growth of Knavery*. And since you talk of God's Punishment for Schism, surely the World may now trace the Guilt of your pretended Reformation in the Consequences of it. 'Twas ye set the *People* above the *King*, and now every *Individual* usurps a *Supreme Equality*; a nonsensical Confusion not to be found among *Cannabals*; 'twas ye abolish'd *Episcopacy*, and now every one makes himself a *Priest*, with as much Authority as one *Presbyter* makes another; 'twas ye taught the People to sit irreverently at the *Sacrament*, and now ye may see some of them laying their Tails at the *Communion Table*; ye took away the *decent* Ceremonies in *Baptism*, and now they prophane that *Sacrament* with *Diabolical* ones; ye brought the *Catechumeni* to the *Desk*, and 'tis not long e're they are chirping in the *Pulpit*: Thus like so many *Judas*'s have ye betrayed both *Christ*'s Vicegerent, and his Church too with glorious Pretences, and then left them to the mockery of Men worse than *Jews*, who have now made the *Temple* of God a

Den of Thieves, which ye denyed to be the *House of Prayer.*

Prayer! cryed one of them! Was not the whole Book of *Common-Prayer* Popish,* and Superstitious? Are not *Bishops Antichristian?* And did not that Arch-Prelate *Laud* design to bring us into right down Popery?

That you shall know by and by, (replyed he) but in the mean time 'tis remarkable, that the Arch-Bishop was condemned upon an Indictment of the *Scots*, for obtruding the Book of *Common-Prayer*, and you imposed the * *Directory* upon them, and the *Irish* too, a little after. That Bishops are not *Antichristian*, neither Name, or Office, one Instance for a thousand, and that from the *Reformed* Churches; *Oecolampadius* who Reformed the Church of *Basil* is stiled *Bishop* upon his *Tomb*, which your Reformation had certainly demolish'd.

* *Title Page of the Directory.*

That Arch-Bishop *Laud* had no such Design as you speak of, your Brother *Fisher* that *Trent Presbyter* can testify, although he smiles to think that after you

you had confuted him with the *Axe*, you ſhould reform *Lambeth*-Houſe into a *Priſon*, and a *Dancing-School*, at once repreſenting a *Popiſh Inquiſition*, and a *Carnival* too. But ſince your main Argument, that moved the People to aſſiſt you in your bleſſed Reformation, was, that the *Liturgy* of the Church was Popiſh, I will tell you, if you'll keep it to your ſelf, that you either knew not what Popery was, or elſe had a mind to bring it in; the *Fool* and the *Knave* are both in the Caſe, chuſe which you will; 'tis certain that by the great number of *Papiſts* that were in the *Parliament* Army, by the long delay of Aſſiſtance to be ſent to the diſtreſſed *Proteſtants* in *Ireland*; you were more intent upon the ruine of the Church of *England* than of *Rome*. But pray what is Popiſh in the Liturgy? All of it, replyed they; and therefore ought to be reformed: * *All the ſeveral burthenſome Ceremonies, 'twas made a mere Idol, lip-Labour, and a great Hinderer of the preaching the Word.*

* *Preface to the Directory.*

Pray

Pray Gentlemen, (said he again) since you quote the *Publick Faith*, let me ask you one question: Are the *Responses* in the Liturgy Popish? and may not the Church of *England* enjoyn them? No, no, replyed they, they are not of *Apostolical* Institution. How then (cryed he) came it to pass that the *Assembly* should order * the reading the Singing Psalms *Line* by *Line* to the People? Is that of *Apostolical* Institution? Or are *Sternhold* and *Hopkins* of greater Authority than all the *Fathers* of the Church? There is enough written by learned Pens, to prove the Significancy, Usefulness, Innocency and Antiquity of the Ceremonies of the Church, to satisfy every Objection, and Scruple of yours before-hand; but if that cannot doe, you might a little reflect upon what followed your Reformation of them: You abolish'd all those excellent Prayers for the King and the Church; but how did yours you put in the room of them prevail, to procure either his *Honour*, or its *good Estate*? You pretended

* *Of Singing of Psalms, Directory*, pag. 83.

tended to reform the *Sabbath* to a *Pharisaical* Strictness, but the first general Battel was fought on the 23*d* of *October*, at *Edghill*, on the *Sunday*, wherein with five shot made at the *King*'s Army, you bid him Battel; and then having abolish'd *Holy-days*, even *Christmas* day it self, which you made a Fast, you sanctified your own first *Thanksgiving-day* with a leud Lie. You took away the Order of *Christian Burial*, and indeed there was little occasion for it, when you preach'd so many at a time to the *Sword*, that it could be no more used than in a *Pestilence*; and moreover, you being to set Christ upon his Throne on Earth, could not comply with that Prayer, that He *would hasten the Kingdom of Glory*. *Item.* You took away the *Cross* in *Baptism*, and afterwards sold your Fellow-*Christians* to *Turks* and *Barbarians*, among whom they must receive either the Badg of *Slavery* or *Infidelity*. You altered the Form of *Marriage*, and afterwards 'twas solemniz'd by a sort of *Bassa*'s in the very Livery of the *Scarlet Whore*. In short, you debauch'd the People with

Super-

Superſtitious Fears, which made them fly into a wicked *Rebellion*, and they were afterwards as unjuſtly hang'd up in Bundles for the Sin of *Witchcraft*: Thus did ye involve the Nation in infinite Guilt, and they were puniſh'd with Judgments ſhadowing or reflecting their Sins; nor did ye your ſelves eſcape a *retaliating* Juſtice, being ſeverely chaſtiſed by that very *Cromwell*, whom ye firſt ſet up in the *Houſe of Commons*, to be ſuch a Stickler againſt Dr. *Neal*, for a Defender of *Arminianiſm* and Popery.

At this they all fell a crying, Ah Lard! Lard! 'twas *Covenant-breaking* that brought all theſe Evils upon us, and upon this Nation.

'Twas ſo indeed, (replyed he) ye broke the firſt *Covenant* with your Prince, in the Oath of *Allegeance*, by introducing the *Solemn League*, which brought in the *Engagement*, which brought in the *Devil* and all his Works.

He had no ſooner ſpoken, but there was a Fellow in a *Red-Coat* got into the *Pulpit*, and playing as many Tricks as a *Turkiſh Dervice* upon a *Moſchite*, railed

railed against the *Presbyterian* Reformation, calling it * *Rough, Froward, Peremptory, Imperious*, &c. which † *Edwards* observing; *All sorts of Mechanicks* (said he) *take upon them to preach, as Smiths, Taylors, Shoemakers, Pedlars, Weavers.*

* Goodwin's *twelve Cautions*, pag. 5.

† *Discovery of Sectaries*, pag. 26.

A peculiar People, truly, (replyed he) you complained, that *the Liturgy of the Church of* England *was a great Hinderer of the preaching the Word*; I hope you have now enough of it: But why should you find fault with a *Red-Coat*, when as your warlike Doctrine could not endure a *White one:* and besides these are but your *Journey*-men in Divinity, your *Scribes* and *Amanuenses*, whom you have taught all the Tricks of *Sanctified Legerdemain*, and if they have out-done you in your own Trade, you know that all Arts improve. What and if they have not so much Learning as you, yet they are arrived to such a pitch of Mystical Gibberish, and Edifying Nonsense, that they are more powerfull with the People than your selves, although

although you first taught them to justle out the Prayers in the *known* Language, by your unintelligible Cant and cramp Exorcisms; and this was driving away Popery. But, Gentlemen, let me ask you a question: Is it not a main Artifice of the *Popish* Priests to keep the People zealously ignorant? Is it not as easy to compose a thing in English, of which the common People shall understand every single word, and yet not know the meaning, or Connexion of any whole Sentence; as 'tis to make some Lines in *Spanish* words, which put together shall be true *Latin*, the very Language of the Beast? 'Tis certainly as easy, since ye have mix'd and balderdash'd the sacred Style with barbarous Expressions, and made every thing ye do not like, to be either *Antichrist*, or the *Whore of Babylon*. But moreover, 'tis very remarkable that ye had a fine way of amusing the Rabble with ends of *Hebrew*; let me tell you that Mr. *Herbert Thorndike*, as learned a *Rabbi* as any of you, observes in his Book of *Religious Assemblies*, from the Commentaries under St. *Ambrose*'s Name, that those

those *who would needs speak in strange Languages in the Church, were of the Hebrews*; and *Irenæus* tells, that the *Marcosians* at the Ministration of *Baptism*, used some *Hebrew* words to astonish the Minds of the Ignorant. I cannot say, that you directly design'd to bring in flat down right Popery, as you call it, but you were reforming us to those Fantastical Customs, from whence at first 'tis probable that the *Romish* Corruptions had their beginning; but what and if you thought to banish the *Mass* by taking away the *Common-Prayer-Book*, 'tis certain, that you at the same time made room for the *Targum*; and surely your Friends the *Jews* could not but smile at their return into *England* again, to meet such plenty of *Adonirams*, *Obadiahs*, and *Ichabods*, such blessed Reformers from *Popery*, as would have sold them St. *Paul's* Church for a Synagogue, who preach'd *Christ* to the *Gentiles*; this was establishing his *Throne*, Nineteenthly, My Beloved.

Pag. 351.

Lib. 1. *c.* 8.

We

We cannot help it cry'd *Vines*, if the *Turk* should come in; *For that Horse of Superstition, and Idolatry, upon the Back of which the Devil hath in former times made war against the Church, is slain under him; and now he is mounted upon a fresh Horse of another Colour, called Liberty of Opinion* (falsly called) *Liberty of Conscience.*

Vines to the Commons. 1646.

Well done old *Beelzebub*, (cry'd a Cavalier, laughing heartily;) a very good Jockey truly, and very well mounted upon an Horse that will carry double and treble, I hope he will be so gratefull to your *Worships* for helping him to him, that he will take some of you up behind him one of these Days: But for the *Horse* of *Superstition* and *Idolatry*, did those Horses rout him which *Cromwell* brought into the *Church*, watered at the *Font*, and fed at the *Communion Table?* assure your selves that those very Gentlemen, who raised that abominable Lye concerning the *Nag's-head*, are the Men that would make you believe that there is a *Horse of Superstition* grasing within the Pale of the *Church* of

of *England*, although 'tis hard to prove him to be lineally descended from those Horses upon which the *Popes* ride, whilst Princes hold their Stirrop: But since the *Devil* is mounted, as you say, we find he will not ride alone, for your Brother the *Quaker* is got upon his *Mare*, that may in time breed as many false Opinions, as the *Trojan* Horse carried treacherous *Grecians*. But how came we (cry'd he) from *Hebrew* to Horseback?

How! (replyed a Gentleman) over Hedg and Ditch, by leaping a Similitude of *Vines*'s, who compares the *Service* of the *Church* to an *Horse* of *Idolatry*, whenas his Brethren who style themselves *the Horsemen, and Chariots of Israel*, are nearer related to the old *Centaures*; and his *Horse* of *Opinions*, might as well have been a *Hydra*, or the *Beast* with seven (score) Heads: But my Friends (cry'd he) turning to the *Presbyterians*, were not you forewarned of those very things of which ye now complain? Did not the Authour of the *Loyal Convert*, whoever he

Heyrick *to the Commons*, May 27. 1646.

was, thus argue with you in the Year 1643? *Think you such swarms of Sectaries sweat for nothing? Are their Purses so apt to bleed to no end? Will not their costs and pains expect, at least, a congratulatory connivance in the freedom of their Consciences? Or will their Swords, now in the strong possession of so great a multitude, know the way into their quiet Scabbards, without the expected Liberty of their Religions? and can that Liberty produce any thing but an establish'd Disorder? And is not Disorder the Mother of Anarchy, and that of Ruine?*

Page 17.

At this, they being all silent for a considerable time, he said again, pray what do you your selves think to be the reason, that your intended *Reformation* should so dismally miscarry? What! replyed *Faircloth*, why * *Israel could not be cured without a full and total extirpation of all the accursed Things and Persons also.*

* Faircloth on John 7. 25. *Pag.* 25.

That

That is, (replyed the Cavalier) every Throat that could not ſwallow the *Covenant* was to be cut, which amounted to ſome hundreds of thouſands; and by all the *accurſed things*, you meant whatever you called *Popiſh*: But I proteſt, (Saints!) according to your Definition of *Popery*, many things more Popiſh than any thing you objected againſt the Church, eſcaped your ſagacious Reformation: Why did you not utterly abrogate all *Leggs* of *Mutton*, Town and Country, becauſe they have the *Popes Eye* in every one of them? Why was not the *Man* in the *Almanack*, that great *Malignant*, laid by the Heels, whoſe Heart is influenc'd by *Leo*, the name of a great many Popes? Why did you not demoliſh all the *Signs* of the *Croſs-Keys*, of the *Mitre*, and of the *Cardinals Cap*? Why did ye ſuffer the *Babyloniſh* Game of *Croſs* and *Pile*? the *Antichriſtian* Game of *Cheſs*, with Kings, and Queens, and Biſhops in it? Why was there a Toleration of *Dice*, (the very Bones of the Whore of *Babylon*, with black Patches on them;) theſe were all diſmal Tokens of the *Beaſt*, and more the

just Objects of your refining Zeal, than many things you did abolish. But to be serious with you, after all the Remonstrances you made, did the King ever deny to concur with you in a *Legal* Reformation of any abuse? But instead of closing with him in calm and moderate Counsels, you brought all things into Confusion, with violent Invectives, and distant Scandals, the Peoples easy Fancies being the best grounds of your clamorous Arguments to prove the Ceremonies of the Church Popish, and particular Irregularities of some few Clergy-men were made use of, as a general Argument against its Discipline and Government; whenas indeed, *the Faults of its Members are not its Constitutions*, nor did so good and just a *King* any more countenance them, than your Rebellion: and therefore they did not authorize you to revile the *whole* body of the *Church*, much less to treat the *best* of its Members with such barbarous Insolencies, without distinction, as you have done: and * St. *Austin* (if you will allow of any Saints but your selves)

* De Moribus Eccl. Cath. *Tom.* 1. *cap.* 34.

ſelves) hath taught you a better Leſſon, when he ſaith, *Nunc illud vos admoneo ut aliquando Eccleſiæ Catholicæ maledicere deſinatis Vituperando mores hominum quos & ipſa condemnat, & quos quotidie tanquam malos filios corrigere ſtudet. Now this I adviſe you that you ceaſe at length to revile the Catholick Church, by diſparaging the manners of Men which it ſelf condemns; and whom as evil Sons it dayly endeavours to correct.* The words immediately before are, *Novi multos eſſe Sepulchrorum, & picturarum adoratores. I know that there are many Worſhippers of Tombs and Pictures.* So much Superſtition could never be found among the Sons of the Church of *England*, who might have found more Charity among *Turks*, and leſs Inhumanity from Infidels than from you: But you who could not endure *one* eſtabliſh'd Religion, let in at leaſt 40 to drive it out, as Foreigners themſelves computed. This was, Firſt, (my Beloved) a *plentifull Reformation.*

You, that could not allow the King any conſiderable Supplies towards the maintaining a Foreign War, in which

you engaged him, could raise and consume 17 *Millions Sterling*, in less than three Years in a Domestick War against him; and this was a *Loyal* and *Rich Reformation*. Secondly,

You turned the most eminent Men for Letters and Honesty, out of both *Universities*, then filled up their Places with grave Dunces, and formal Blockheads, and afterwards their whole Revenues had like to have been sold to *maintain the Army*; so that instead of *Professours* of the several Sciences, we should have had a sort of *Turkish Timariots*, who should have held these Lands *in Capite* of the *Rump*; this was a *Learned Reformation*. Thirdly,

You were mighty zealous for the *Liberty* and *Property* of the Subject, insomuch that ye set the *People* above the *King*, and afterwards an *High Court of Justice* is mounted above them all, taking away the Lives of *King*, *Lords* and *Commons*, without Law, or Reason: (*And if the People may deal thus with their King, where he is Supreme, why not with all other Supremes whatsoever? and consequently by Succession,*

 and

and with success, (for ought we know) why not rise against their Magistrates, till the last Resurrection? and put them to Death, till Death it self shall be swallowed up.) This was a *righteous and peaceable Reformation.* Fourthly, My Friends,

You declaimed against *Popery* mightily, and yet did whatever the *Papists* desired or prompted you to doe, time will shew that *you* and your *Proselytes*, were Factours for the *Pope* and the *Devil* in every particular of that whole Rebellion; all the Aspersions cast upon the *King* and the *Church* were of *Romish* Invention, which your Malice knew how to improve; the *Rebel*-Parliament * entertain'd Advertisements from *Rome*, *Venice*, and *Paris*, of the *Pope's Nuncio* soliciting *France* and *Spain* for 4000 Men a-piece, but when came they over? And was it not *Popish* Intelligence which ye greedily catch'd to inflame the People? The *Irish* Rebels bragged *that the King would come among them and assist them, that they did but maintain his Cause against the Puritans, that they had his Commission;*

* *Parliament's Declaration to the King*, March 9, 1641.

mission; and those very Scandals you made use of; lay'd that Rebellion to his Charge, wherein they set up the *Pope's* Standard in Opposition onely to his *Supremacy*. Cardinal *Richlieu* fomented all those unhappy Divisions by your means; your *Solemn League and Covenant* proves most *Jesuitically* Popish. The *Jesuits* had their Spies and Agents in all your *Committees*; and how far they helped you in your Blessed Reformation, Dr. * *Du Moulin* will tell you: and although the Person is not known that gave the Fatal Blow; yet you brought the King to the Block; and he was a *Popish* Priest and Confessour who then brandish'd his Sword, saying, *Now our greatest Enemy we have in the World is gone.* And this was your *true sober Protestant thorough Reformation.* Lastly,

* *Vindication of the Protestants*, p. 57.

At this they all sneak'd away, and the Gentleman taking me by the Hand led me up to the top of an high Hill, from whence I might view the Miseries of three Kingdoms raging in an *unconquerable* War, and looking wistly upon the

the various and innumerable Evils, which almoſt twenty Years Rebellion had brought upon us, and wondring with my ſelf when and how theſe troubles ſhould end; I was ſtartled by a *Jeſuit*, who flouriſhing a bloudy Sword in his Hand, ſpake as followeth:

So! the Work's done, thoſe Men are now cut down,
Which ſtanding did oppoſe the Triple Crown:
The ſilly Hereticks themſelves defeat,
And with their Bloud the Scarlet *Whore looks great.*
In Holy *Wars the* Pope *Triumphs alone,*
And as he loſt, ſo now regains a Throne,
Re-conquers now by Reformation.

THE

THE Fourth VISION OF THE REFORMATION.

The King's Return: The Factions endeavour to bring about their thorough Reformation *again: The* Methods *they have used ever since in order to it. A* Parallel *betwixt the* Jesuitical *Papists and Fanatical Protestants in several new Remarks: They* Ridiculously *inveigh against one another: The Church of* England *vigorously opposes them both. A* Conference *wherein the four main Arguments of the Papists,* viz. Universality, Antiquity, Unity *and the Pope's* Supremacy *are exploded. A* Convocation *of Orthodox Divines before whom the Authours of* Melius Inquirendum, *of* Julian *the* Apostate *are summoned,* &c. *A Prophecy by the famous Ghost of A.A.C.*

THE Horrour of past Villainies, and the endless prospect of future Calamities, had so benumb'd my Spi-

Spirits with drowsie Grief, that I fell into a profound Trance for a considerable time, untill at length I was awakened with the loud and joyfull Acclamations of vast Multitudes, crying, *God save King Charles the Second:* At this I look'd and saw a mighty Train of People, so splendid and brave, as that the very confused Light of infinite Jewels made them resemble a new *Milkie-Way*, in which *Charles* his *Triumphant Wain* was then moving. Surely, (said I) although I have not taken so long a Nap as the *seven Sleepers*, yet I have snored out more strange Revolutions; what gloomy Days were those I first began to nod in? What Confusions in Church and State? what cruel Animosities? what fatal Divisions? and what was worst of all, Popery big with a whole Ages Revenge, like a *Polyphemus* ready to devour all; but now my waking Senses are saluted with the harmonious Triumphs of universal Joy and Concord. Very strange indeed, replyed my old Guide, (who carefully attended me) and you might still think your self in a Dream, were not our present Hap-

Happineſs as real as were our former Miſeries. I hope, Sir, (ſaid I) they will be as laſting. I wiſh ſo too, (ſaid he) but do not you ſee what ſoure Faces yonder grim Fellows make? thoſe cloudy Looks ſtill threaten many a Storm to this *Nation:* At this I ſaw a great number who ſeem'd ſomewhat diſcontented, and were earneſtly whiſpering and talking to one another, and as ſoon as I came up to them, I found among them ſeveral *Presbyterians*, *Independents*, *Anabaptiſts*, *Quakers* and ſome *Papiſts*, who let fall ſome myſtical words which diſcovered a great deal of ſecret diſſatisfaction, but for what I could not tell; for the briskeſt *Cavaliers* in the Kingdom did not ſeem more active, in ſolemnizing his *Majeſtie's* happy Reſtauration, than moſt of them did. So that turning to my Friend, certainly Sir, (ſaid I) thoſe People are not Breeding of *Common-Wealths* again, ſo ſoon after their Delivery; I hope they have no democratical Qualms in their Stomachs, and have done longing for *thorough Reformations* for one while. I confeſs, (ſaid he) one would think what you ſay;

say; and besides at the Solemnities of the King's Coronation, they hung out as conspicuous Evidences of their Loyalty, as any the most Obdurate *Malignant*, for their Garlands were richly loaden with the glittering Confessions of their former Plunder and Sacrilege, but their *Loyalty* was exactly like the Weather at that time, very fair for a little Season, and very foul both before and after; they know how to temporize with present Difficulties in hopes of future Advantages, and can be as *impudently* Loyal, as they were *boldly* Rebellious, think they may talk what Treason they please if they do but wipe their Mouths after it; and act what Villainy they will if they do but wash their Hands when they have done; a ceremonious sort of Varnish, left for a Legacy by *Pontius Pilate* to the *Jesuits*, and which came by the way of *France*, in company with the *Holy League*, to the *Covenanters* of *Great Britain*; for when *Henry* the *4th* was prevailed upon by the Solicitations of others, and his own natural Clemency, to give them leave to enjoy their former Privileges in that King-

Kingdom, from which they were banish'd with Infamy, for the treacherous Murther of his Predeceſſour, they had ſuch a ſtrong fit of Obedience, that they at laſt became abſolute Maſters of his Heart.

Sir, (ſaid I) if I may not interrupt you too long, I will wedge in a ſmall *Caveat*, which ſhall be *A-la-mode*, and not at all unſeaſonable at this Juncture of time; *Boccalin* in his third Advertiſement concerning the Civil Warrs of *France*, and the Murther of *Henry* the Fourth, brings in *Apollo*, *commanding* that 60000 Pack-horſes ſhould be ſent from *Arcadia* into *France*, and when it was anſwered that there was no danger ſince they had ſo noble and numerous a Cavalry, He replyed, *That ſince the peace and quiet of that Kingdom depended upon their Unity, they could not come to it by any better means than by the Remembrance of their former Miſeries; as thoſe Pack-Horſes, which by Inſtinct of Nature did deteſt paſſing a ſecond time by the ſame way, wherein formerly they had run the Hazard of breaking their Necks.*

I wish (said he) that the *English* would take Example of the *French*, who being not half so wise as the *Pack-Horses*, are become a Pack of *Asses*, so that their King is not improperly styled *Rex Asinorum*, for he has laid Burthens upon their Shoulders almost as bad as breaking their Necks: But our dull stupid Asses, who fancy themselves fit Cronies to bray with *Jupiter*, are so far from taking warning by the Harms of others, that they have forgot their own; and whilst the *Jesuits* privately prick them forward, their Teachers have these twenty Years been leading them by the Ears into another Rebellion: therefore, if you will go along with me, I will give you as pleasing an account of all their Actions ever since the King came in, to this day, as your Heart can wish; I will lay before your Eyes, at one view, all the Stratagems and Designs both of *Jesuited Papists* and *Protestants*; by which we may guess what a Superlative *Reformation* we might expect for the Future, if they had their Wills for the Present.

With

With all my Heart, Sir, (ſaid I) as ſoon as you pleaſe, nothing can oblige me more: ſo away we went; as we paſſed along, You muſt know (ſaid he) that the *King* was ſcarce ſetled on his Throne, and the Brethren hardly recovered of that dreadfull Aſtoniſhment that ſudden Change had put them into, (juſtly fearing to be made Examples for all the bloudy Villanies they had perpetrated in that Rebellion;) but in contempt of his unparallel'd Mercy, and of his Juſtice too, they began to play the old Game over again, and to run on Tick upon a new Score, The Murtherers of the King, his Father of Bleſſed Memory, were repreſented to the People as the Righteous Sufferers in a glorious Cauſe, and their laſt Speeches recommended as the groaning Oracles of dying Martyrs, but if thoſe be their *Saints*, what are their *Devils*? Surely never ſuch Villains were canoniz'd before, ſince the World began.

Yes, Sir, (replyed I) their Fellow-Labourer, *James Clement*, is as much extoll'd by *Mariana* the Jeſuit, for killing *Henry* the 3*d* of *France*, when men-

tioning the manner of that treacherous and diabolical Fact: He cryed out, * *Insignem Animi confidentiam! facinus memorabile cæso Rege ingens sibi nomen fecit. Oh admirable confidence of Mind! O memorable Action, by killing the King he got himself a great Name.* But, Sir, never trouble your self about them, they may be *Martyrs of the Army*, but we shall never find them in the *Army of Martyrs*: and so fare'em well in *sæcula sæculorum.* Just as I had spoken these Words, we were come to a place that look'd like *The Devil's — of Peak.* Hold, Sir, (said I) I think we are come to the very fag end of the World; surely this is the Den wherein the Ghosts of the *Rump-Parliament* do revell *Nemine Contradicente.*

* Marian. *Lib.* 1. De Rege & Regis Justit.

Come on, (said he) you shall receive a great deal of satisfaction, but no harm. I know no reason why I should not be as valourous as a Glister-Pipe, although I thought it an odd kind of Portico to the *Sthadt-House* of Darkness, and so in we went: he carried me through a great many

many narrow windings and turnings, that I fancy'd my ſelf wilder'd in ſmall Gutts, untill at laſt I came to a pair of Gates all cruſted and embroidered with Salt-Peter; as ſoon as they opened we entred a ſpacious and large Hall, at the upper end of which ſtood that Greekiſh Gentleman old Mr χρόνος, alias *Time*, with a Scythe in his Hand, and a true *Proteſtant* Hour-glaſs of a large ſize on his Head: This is (ſaid my Friend) the *Chronicle Room*, wherein are laid up all the *Archiva* of Fanaticiſm, this is the *Regiſter Office* of the *Democraticks*, a Place which they are unwilling that any but thoſe of their own Faction ſhould ſee. I think, Sir, (ſaid I) that we were forc'd to creep in at the wrong end of the *Body Politick*, before we could come at it: 'tis no matter for that (replyed he) now you are here, pray obſerve thoſe 22 large Tables all along the Walls, which are engraven with red Letters, what are they? (ſaid I) Why! they are the 22 Years laſt paſt, with the Contents of all their Deſigns and Villanies upon them, and over them you ſee the Hiſtorical part of them

painted in large Figures to the Life, we will not examine them all, because some of them contain the same things over again, but what you think the most remarkable, I will expound to you: Sir; (said I) I think they did little in 1661, onely I observe some of them grumbling over a good thick *Quarto*-Book. That is (said he) their Liturgy of 76 *Quarto* Pages, for the Excellency of which they *appeal to the People*, because the King and Bishops would not admit of it. But here is to doe, and to doe, in the Year 62; yonder is some of them going to Execution upon Hurdles; those are *Tong*, *Gibbs*, *Phillips* and *Stubbs*, who then suffered for High-Treason, (replyed he) and perhaps they were engaged in the bloudiest and most barbarous Conspiracy that ever was hatch'd, in which several *Presbyterians* joyn'd with them, as is evident from the Particulars of their Tryal; the *End* of it was to destroy the *King*, and *Duke* of *York*, the chief Ministers of State, all the Bishops, most of the Nobility, of the Gentry, and Commonalty, all that should any way oppose them, or had formerly disgusted them; and all

to

to *reform* the Kingdom to a *Common-wealth* again: This was so far from being a *Sham-Plot*, that in order to it they had their Council of Six, their Committees of Secrecy, their General Officers, Agents, Treasurers and Magazines, held Correspondence in most Counties; design'd to secure the *Castle* of *Windsor*, the *Towre* of *London*; had appointed the very time to begin their Villany in, which was to have been on *All-Hallows Eve*, a proper time for our modern *Saints* to commence *Devilism* in; and all under the Notion of a *Popish Massacre*. Now let us observe what were the more publick humours of those Days. Why! the several Factions began their separate Congregations, made a formal Schism, united their broken Interests; and by all Arts imaginable, endeavour'd to lay the Foundations of another War; they preach'd nothing but Persecution! Persecution! and set the dolefull Coxcombs of their silenc'd Ministers before their Farewell Sermons. Libels flew about in Swarms, and *one which recommended to the People the

* *Address to the Free-holders*, pag. 19.

Example of *Ehud*, who stab'd the King of *Moab*, was just upon the Wing, but was stopt in the Press; many other Circumstances, if I had time, I might relate, but these are enough to shew you that the *Saints* were no Sluggards.

They began (said I) to play their Pranks so early, that I believe they will never make an end; never (said he) untill there is an end made of them: for in the Name of them all, old *Arthur Jackson*, in a Letter of his, dated *Feb.* 26. 1662, and at a time, when he said he was come to *Jacob's*, must die, tells his Friend that the 2*d* Reason why he too did not conform, was; * *The doing of any thing contrary to the covenanted Reformation, which they had so earnestly prayed for*, or that might be scandalous to those that rejoyced in the first Fruits of it, *and do still desire and endeavour to promote it.*

* *Charge of Schism renewed against Separation.* pag. 11.

Well, Sir, (said I) enough of old *Arthur*, and the Year 62: But I wonder to see them so busy in the Years 65, and 66. which were dreadfull enough, with the

the immediate Judgment of God upon the Nation, and the City of *London* particularly; but instead of appeasing the Wrath of God, they seem active to stir up the Fury and Indignation of Men against one another, by encreasing the astonishment of the People with fabulous Prophecies, and terrible and romantick Stories, by hinting that their Governours were the Causes of their Calamities; thus making the *Pestilence* a Motive to *Wars*, with a Zeal more raging than the Flames that consumed the City, and more contageous than the *Plague* that destroyed the Inhabitants; so that when we reflect upon the virulency of their Principles, and the destructive Practices they have produced, we conclude Mr. *Cowley* was more than a Poet, when he said,

Come Pestilence and reap us down,
Come God's Sword rather than our own.

But Sir, (said he) look upon the Year 1673, is not that a pleasant Change? It looks, Sir, (said I) like a Year of *Jubilee*. I never saw so many

People of different Humours so well pleased, what is that that makes them so devoutly Brisk and Jolly? They had then gain'd a *Toleration*, (replyed he) by the means of my Lord *Clifford*, whom you see leading a *Phalanx* of Romanists on one side, and the Earl of *Shaftsbury* at the Head of a Fanatical Herd on the other. *Toleration* (said I) is a thing of very ill Consequence, ever since the *Horses* of the *Sun* broke loose, and ran away with Esquire *Phaeton*; and so made the first *Leap-year*, from which time we date all the unhappy Divisions among Judicial *Astrologers*. But did the Papists help to procure a Toleration? No wonder then we so often hear of *Jesuits* in the Conventicles of *Fanaticks*, and that they both of them have ever since more industriously conspired the destruction of the Government.

Now you speak (said he) of the *Destruction* of the *Government*, look upon these two Tables that contain the Discovery of the *Popish Plot*.

I cannot well reade them, (ſaid I) I think 'tis wrote in Sir *Thomas More*'s Characters, and ſo ſullied that although there is a certain account of a *Plot*, yet I cannot underſtand many particulars; ſurely they who firſt contrived it, found out this way in caſe of diſcovery to ſham it. But what do you think (ſaid he) of him that diſcovered it? I cannot tell (ſaid I); well then, (replyed he) I will tell you a Story: " There was a " certain good natured Man who lived " within a Mile of an *Oak*, and he was " one Day ſitting in his Houſe, when " there came a little wandring Fellow " to him, and told him that in ſuch a " place there lay a hideous and dread- " full *Wolf*, with a deſign to devour " both him, and his whole Flock of " Sheep; he being carefull to preſerve " his Flock as well as himſelf, prudent- " ly contrives to apprehend and ſecure " the *Wolf*; as he was going he had like " to have fallen into an *Ambuſcado* of " *Bears*, which were the Relations and " Friends of *him* that diſcovered the " *Wolf*, and altogether as ravenous; " upon this he carefully retires to con-

" ſult

" ſult what was beſt to be done : Cer-
" tain it was, there was a terrible *Wolf*,
" of the very race of the *Wolf* that was
" wet Nurſe to *Romulus* and *Remus*;
" but the *Bears* lay in-the way, who
" were as dangerous, for they would
" beat down all the *Bee-Hives* (the
" Emblems of *Monarchy*) for the ſake
" of the Honey; and beſides, they
" alarm'd the *Wolf*, ſo that *he ſculk'd*
" *away for the preſent:* at laſt one ad-
" vis'd him thus. Sir, you have a
" *Lion* and a *Unicorn* in your Houſe,
" the beſt in the World, and without
" more adoe, ſet them briskly on both
" the *Wolf* and the *Bears*, and if they
" come any more I will be bound for
" their good Behaviour.

I underſtand the Moral of it, Sir, (ſaid I;) but that Picture for the Year 1680, does quite poſe me, the Painter deſerves to be rewarded as the Poet *Chœrilus* was, for the few good Lines in it: Whilſt (ſaid he) you ſtand right againſt the Central Line you can make nothing of it, but come this way, what do you ſee now? The *Pope* (ſaid I.) Go that way, what do you ſee now?

Jack

Jack Presbyter. Juſt ſo, (ſaid he) according to this Rule of Painting have they intermix'd the Popiſh and Fanatical Plots, that if a Man be not rightly fix'd they confound one another, if he be he ſees them both in their proper Colours. But as they have had traiterous deſigns upon the Government for above 100 Years laſt paſt, ſo ſince the Toleration they have been more than ordinarily active in their Conſpiracies, which their more open and publick humours do ſufficiently prove, and if you will not believe me, pray obſerve them.

At this a pair of great Gates open'd, and diſcovered a ſpacious Court full of all ſorts of People, like the *Exchange-Walks*; at our firſt entrance, a Fellow with a whole Basket of Pamphlets had like to run over me, crying, *Mirma, Maromah, Maroum*, or a Prophecy of the downfall of *Babylon.* Do not you wonder, (ſaid my Friend) to hear theſe People threatning the Pope with a whole Volley of *Rumbling Gibberiſh*, who were but lately ready to run out of their Wits for fear of him, when the

the Pamphlet entituled the *Growth of Popery* was printed. Oh! Sir, (ſaid I) I ſuppoſe this is onely to whet the *Iraſcible* Appetite of the *Saints*, and to encourage them to knock at *Rome* Gates, as they threatned in the Days of *Oliver*. This is (replyed he) fitted for an *Aſſociation*, to deſtroy the Government under the Notion of *Popery*, and would be as ſerviceable to the *Jeſuits* ends in *France*. But on the other hand, yonder are a ſort of Fellows playing upon the *Hypocondria*'s of the Rabble, and telling them ſad Stories of a Prophecy found in a Kettle, of a ſtrange *Monk-Fiſh*, taken in the *Pyrenæan* Sea, upon the Coaſts of *Northampton-ſhire*: yonder are others ſelling your true Proteſtant *Almanacks*, wherein all the *twelve Houſes* are made *Conventicles*, and many other ridiculous, nonſenſical and ſeditious Papers are thrown about, with which the fickle Rout firſt kindle their Zeal, and then light their Pipes, but theſe are their Tricks of old. And therefore, let us try if we can hear what yonder Perſon (whom I know to be a *Jeſuit* in Diſguiſe,) is ſaying to the

Pres-

Presbyterians; as soon as we came to him. " Brethren, (said he) since the " *Church of England hates to be Reform-* " *ed*, still maintaining several *Popish* " Ceremonies, I think our *Separation* " from it so far from being a Schism, " that we are bound in Conscience not " onely to separate our selves, but to " carry along with us as many as we " can, by which means we shall rescue " many poor Souls from the Paws of " the *Beast*, and from the Clutches of " *Antichrist*; and still stick fast to that " *Solemn League* and *Covenant*, which " we made *with Hands lifted up to the* " *most High God:* and since it was the " Breach of that Covenant which made " the good Cause miscarry, by the fal- " ling away of our Brethren the *Inde-* " *pendents*, therefore ought we, laying " aside the memory of all former Inju- " ries, to be reconciled to them who " are our Fellow-Sufferers in the pre- " sent Persecution. We ought so, (replyed one of them) *even the Common Papist, who lives innocently in his way, he is to us as other Separatists.* " Well " then (continued he), since you are

" of

" of my Judgment, I hope you will
" take my advice. You see your Con-
" gregations dayly encrease, insomuch
" that we are able to vie numbers with
" the *Episcopal-men*, that a great many
" Wealthy and rich Persons are our
" Friends; I therefore advise, that up-
" on the Death of any of the *House* of
" *Commons*, we doe all our utmost en-
" deavour, that godly Men, and Friends
" to our *Reformation*, may be chosen
" into their Places, in order to this we
" must recommend those we design, as
" most worthy Patriots, and stigmatize
" with a brand of Reprobation and *Po-*
" *pery*, those who stand in competition
" with them: Thus *shall we again slide*
" *insensibly into all the Advantages we*
" *have lost.*

He talk'd at the same rate to the *Independents*, *Anabaptists*, *Quakers*, and all other Sectaries, who had their several Walks, and they all took his advice; for, a little time after I heard a most horrid noise, as if the *Tartars* had been sacking the Town, but coming nearer, they proved a vast number of common People carrying the *Image* of a Gentleman in triumph

umph, and in the mean time reviling and abusing several worthy Persons of good Note, who stood looking on them. I observed but two or three *Clergy-men* among them, and one of them so crooked that his very Corps was *uncanonical*, the other so fat, that he had more need of Hoops than of a Girdle; whilst he was dancing in his Chair, he smiled a 1000 *Utopian* Liberties and Privileges; and many red-fac'd *Politico's* nabbled the Heads of their *Canes*, in pious hopes of a happy *Reformation*: at last a General *Petition* was delivered to him in a large Scroll, upon the back of which was a Sentence in Capital Letters, which was,

Multa Petentibus desunt multa.

I smiled to think what a biting Jest some merry *Tory* had put upon them; but more surprized was I to find my self accosted by the very same *Jesuit* that had been talking with the *Presbyterians*; for, (laying his Hands upon my Shoulders with a great deal of Familiarity;) now you see (said he) who

are

are the *Plotters*; who those are that would ruine the Government, are they not those very Fanaticks that destroyed King *Charles* the First! that are the Pests of all Humane Societies, and are mortal Enemies to the Church and State? Hark you Sir, (said I) I have some News to tell you that is 1500 years old and more; what is that (said he?) what (said I,)

Clodius accusat Mœchos Catilina Cethegum.

At this he sneak'd away, but I pursu'd him at a convenient distance, untill I saw him fall in with a company of People who seemed very moody and discontented; as soon as he came to them: " Gentlemen, (said he) your condition is very hard, 'tis strange that Men " of your Parts should be thus neglected and thrown aside; indeed I really " pity you, you can expect nothing " from the Government upon the account of your Merits; all Preferments " are bought and sold in a scandalous " manner, that must be said for the " *Church of Rome* they will let nothing

" of

" of worth ſtarve; and the ſimpleſt
" ſort of *Fanaticks* are very liberal to
" thoſe who will juſtifie them at any
" rate; but whilſt in the Church of
" *England* ingenious Men want the
" Conveniences of Life, the dulleſt
" Blockheads of the Age are, by the
" help of a Sum of Money, crowded
" into the fatteſt Benefices of the Na-
" tion, after the great *pain* and *peril* of
" *Ordination.*

At this one of them grew ſo outragious, that I thought he would have run mad, ſo that ſtaring about him; *I am reſolved* (ſaid he) *to be reveng'd upon an ungratefull World! I'le rend the Rocks aſunder! I'le plunge in the Deep! and wake all aſleep! I'le ſettle the Nation as I pleaſe!* Here my *Muſes* and *Graces* where are you? Now for my *Mathematicks.* Well! becauſe the *World is round*, 'tis perfect Demonſtration that the *Succeſſion* ought not to go in the *Right* Line.

At this a briſk Gentleman hit him ſuch a blow on the Mouth, that he made his Teeth break their Ranks, calling him ambitious and proud Coxcomb;

and turning to me, surely, (said he) had his Mothers Milk been curdled his Brains had been a Sillabub before now. Then turning to him, Friend, (said he) rest your self contented; such Insects as you, ought to take example from the *Hedg-hog*, which travels through the shady Groves, and being contented with vulgar Crabs, envies not those who enjoy the *Golden Apples*, and after Supper is graciously pleased to wrap himself up within the Limits of his own proper Person, and so securely rests, and is more at ease, than if he should put his Nose out all Night, and pretend to have it grow to an *Elephant's Trunk* before the next Morning: but I perceive, that some of those who are padling in all the ill Humours of the Nation, have been tampering with you. That Fellow, Sir, (said I) that spoke to him is a *Jesuit*, and he has been as busy with all manner of Fanatical *Male-Contents*. Perhaps, (said he) with as much Success, for 'tis easy for him to draw those People to what Practices he please, who are of the same Principles with himself.

As

As for that little Gentleman (ſaid I) that frets like Gum-Taffety, *If he will change his Religion, becauſe he is not ſucceſsfull, he never had any.* And as for the *Fanaticks* they have been told that *theirs* is purely Popiſh, untill their Ears are ſtretch'd with hearing it, and they will by no means believe it.

But I will believe my Eyes, (ſaid he.) And if you had ever been in *France*, *Spain*, *Italy*, or *Germany*, and had ſeen or heard the *Jeſuits*, or preaching *Fryers* in their Pulpits, you might at the ſame time have ſeen all our *Conventiclers* Mimick Voltings, their friſking Ecſtaſies, their apiſh Laughings, their ſudden Howlings, their awry Faces: all their Poſtures are according to the Ceremonies of a *Roman* Miſſal, their fumbling their Buttons, their knocking their Breaſts, their Hands hanging looſe, and then again ſtretch'd as if they were bewitch'd; with an hundred other jugling Tricks, and all to ſet off, and varniſh their Doctrines which are the moſt modiſh *Popery* in the World; *viz. That the People is the Supreme Power: That Kings and Princes may be Depoſed and*

Murthered: That Success is a certain Evidence of God's approving whatever comes to pass.

I have heard, Sir, (said I) Instances enough of the two first Positions; pray let me have one of this last.

Jenkins (said he) in his *Conscientious Queries*, printed 1651. (*Page* 2*d*. Asks! Whether, *The stupendious Providence of God manifested among us, in the destruction of the late King, whether by these Providences God hath not remov'd the Government of* Charles Stuart, *and whether a refusal to yield Obedience to the present Government, be not a refusal to acquiesce in the Wise and Righteous pleasure of God; and a flat Breach of the Fifth Commandment?* So *Bellarmine* uses it for an Argument for Image Worship; *Iconomachis omnia (non sine divino quodam Miraculo) male successisse:* and then instances that *Leo Isaurus*, for his demolishing Images lost the Empire of *Italy*, whereas it was taken from him by the perfidious Rebellion and Perjury of the *Roman* Bishops.

Bell. *lib. de Imag. c.* 12. *Argumentum decimum.*

Now

Now you talk, Sir, (ſaid I) of Image-Worſhip, they object as a reaſon of their Separation, that the Church of *England* is inclinable to Popiſh Superſtition and Idolatry: No, but they are, (replyed he;) You muſt know that ſome kind of Image-Worſhip ſprang from the obſolete Fancies of the *Anthropomorphitæ*; and therefore Pope *Adrian* argues thus; *God made Man in his own Image*, therefore Images ought to be worſhip'd: Now one would think that Pope *Adrian's Idea* had whipt into that Zealot's Noddle, by the way of *Pythagoras*, who cryed; *Oh Lord, take a Chair and come and ſit among thine Honourable Houſe of Commons.* But farther, another *Popiſh* Doctrine they hold is, that *God ſees no Sin in his Children; that they cannot fall from Grace:* So the *Jeſuits* hold, that they cannot commit a *Mortal* Sin. *Nemo ſociorum in Lethale peccatum incidere queat; None of our Society can fall into deadly ſin*; thus they vaunted to Cardinal *Borromæus*, ſaith *Alphonſus de Vargas*, in his Book * *De Stratag. Jeſuit.* Their Funeral

* Cap. 14. pag. 39. Edit. 1636.

Sermons are as so many Popish *Canonizations*, and the Lives of their Saints, wherein they boast of such extraordinary Revelations, and Gifts of the Spirit, of strange Voices, great Lights, and heavenly Apparitions, seem to out-doe the Enthusiastick Legends of St. *Francis*, St. *Dominick*, Father *Xaviere*, or *Ignatius Loyola*: they both of them interpret many places of Scripture to the very same sense; (though both very false) and the 21*st* of *Ezekiel* the 25*th* Verse, hath been frequently quoted by *Popish* and *Presbyterian* Expositours, to the same ends and purposes, and so has the 8*th* Verse of the 149*th Psalm*. I have often thought, that *John Owen* learnt from the *Psalter* of *Bonaventure*, to abuse and misapply the *Psalms* of *David*. He says, * *God came from* Naseby, *and the Holy One from the* West, Selah. And that saith, *Let our Lady arise, and let her Enemies be scattered*, &c. The preaching of Women in the Conventicles of *Quakers* is rank Popery; † *Bellarmine* saith, *'Tis not onely* per-

* Eben Ezer, pag. 13.

† Bell. *lib.* 1. de Bapt. *cap.* 7.

permitted but lawfull for Women to teach; and * *Paludanus* saith, *Papa potest clavem Jurisdictionis & Laico, & Fœminæ committere.* And again, *Papa potest sicut Laico sic & Mulieri committere quòd excommunicet*; *The Pope can grant as to a Lay Person, so to a Woman the power of Excommunication.* And the *Canonists* teach, that *they may exercise Spiritual Jurisdiction.* Thus you see that the Spirit of *Popery* in one shape or other, appears among all the several Sectaries of Great *Britain*; and some more of their Practices will plainly shew how injuriously they cast the Charge of their own Guilt upon the truly Reformed Church of *England*: They condemn all but those of their own Persuasion, and their Motto in *Zion's Plea*, is; *aut hoc aut nihil*: So *Campian* in his Challenge to *Oxford* saith, *aut nostrum est aut nullius Regnum Cœlorum*: The *Jesuits* did never more industriously corrupt the Writings of the *Fathers*, than the *Presbyterians* did the last Books of Mr. *Hooker's Ecclesiastical Policy.* The *Papists* endeavour

† In 4. Sent. dist.

to impose upon us the *Rhemish Testament*; and the *Presbyterians* in King *James*'s time were as busie to have the *Geneva* Notes put upon the Margent of the Bible. The *Jesuits* have their *Index Expurgatorius*; but they never cancell'd any thing with more boldness, than the *Presbyterians* did, when they procured that the 20*th Article*, viz. *That the Church hath power to decree Rites and Ceremonies*, &c. was by their Malice left out in the printed Articles. And lastly, whoever shall reade their unsanctified Ribaldry, with which they treat the Reverend Prelates of the Church of *England*, will fancy them the very Cronies and Disciples of the famous Cardinal *Palavicini*, who to maintain the new Frame of *Papal* Government modell'd by the Council of *Trent*, does so ridiculously, and maliciously inveigh against the Sacred and Primitive Order of *Bishops*; calling them * *Piccioli Vescovi, Fanciulli, impertinenti, insolenti, Buffoneschi*; *little Bishops, Babies impertinent, insolent, Buffoons.*

* *In Hist. Conc. Tr.*

He

He had no sooner done speaking, but we heard a mighty shouting as if some Triumph had been coming along, and hastening to see what was the matter, I perceived a great Bonfire blazing in the midd'st of the Gourt, and a world of People with many Torches, bringing the *Pope* with his *Cardinals* and *Jesuits*, to burn them in *Effigie*, in remembrance of the execrable Design of the *Jesuits* on the 5*th* of *November*; it was very pleasant to hear the *Porters* out-rail the Factious *Preachers*, and to see the Rabble warming themselves in the flaming Relicts of the *Beast*, fancying the *Whore* of *Babylon* a kind of old *Witch*, that was put to pain with the burning her *Imps*; but I was most of all surprized to see a great many *Papists* in disguise, as active and chearfull as any of the Company, untill I perceived that although the *Pope* was burnt in *Effigie*, yet several *Protestants* of the Church of *England*, were the Persons that were aimed at to be sacrificed in *Proprijs Personis*: So that I withdrew as fast as I could; but by the way I had a Copy of Verses put into my Hands, which because they came

from

from the warm Fancy of some *Zealous* Mongrel, design'd for a *Post* of a Conventicle, I have here set down as a *Specimen* of his Future Hopes.

Upon the Gun-Powder Treason.

Tell me the Man that can divulge the Traitour,
That under-ground did build this damn'd Theatre;
Had but this Plot stay'd untill to Morrow,
We had been like to Sodom *and* Gomorrah.
Iron Bars, Gun-Powder, Faggots and Deal Board
They heapt up for to destroy thy People, O good Lord.

Whilst I was laughing with my Companion, and descanting upon these Lines, I wondred to see such a sudden and strange Change in the vast Multitude there met together; the common People, as if weary of idle Tumults began quietly to retire to their Business, the

Ro-

Romiſh Prieſts ſculk'd about, and betray'd a world of Deſpair in their Looks, the *Fanaticks* had put on their *Suffering* Complexions, and look'd as heavy as ſmoak'd Beef; ſo the People being diſperſed, ſome of the Company had unfortunately drop'd a ſtrange new-faſhion'd Idol, which had a Belt on, upon which was embroidered in Letters of Bloud the *Aſſociation*: Good Lord! what ſtriving their was to keep it from being at firſt ſeen, as if it had been the *Cub* of ſome hopefull *Baſilisk*? There was a ſmall Company of the new-inſtituted Order of St. *Ignoramus*, great Reformers of the *third Commandment*, who proferr'd to waſh their Hands in *ſcalding Lead*, to ſwallow *Fire* and *Brimſtone*, and to doe harder things than the trial of the *Ordeal* to teſtify its *Innocency*, nay its very *non Entity*. But when that would not doe, a couple of *Foreigners* endeavoured to take Poſſeſſion of two *conſiderable Forts*, that they might protect it, and in order to that, they would have accepted of the Votes of their very Country Puppets in *Rare-Showes*; but all in vain, for a numerous Company

pany of Loyal and true hearted *Englishmen* broke in upon them; and being made sensible of the several *un-christian* Artifices, both of the *Papists* and *Fanaticks*, to alter and destroy the *establish'd* Government, lay'd their several *Addresses* at his *Sacred Majestie's Feet*, wherein they Religiously vow and promise to defend it.

At this time there came a Gentleman to me, and pulling me by the Sleeve. "That our Fears and Jealousies (said he) "might for ever vanish, and our future "Peace, and Prosperity be real, and "lasting; not onely the Loyal and "true-hearted Nobility, Gentry, and "Commonalty of the Realm; but the "Learned *Clergy* too are now doing "their utmost endeavours to confute "the Principles, as well as prevent the "Practices, both of *Papists* and *Fanaticks*, and if you will go along with "me, you shall see them as pleasantly "baffled, and exposed, as your Heart "can imagine, or desire.

We went untill we came to a stately *Theatre*, like that at *Oxford*, wherein I was infinitely pleased to see such a num-

number of Learned Writers of the Church of *England:* on one hand of them ſate thoſe who had written in defence of the *Romiſh* Doctrines; on the other ſate *Smectymnuus*, with many more late Writers of the *Presbyterians:* The Solemnity began with Conſorts of Muſick, and an Anthem ſung by thoſe of the Church of *England*, the Subject of it was, the *Gun-Powder Treaſon*, the *Martyrdom of King Charles* the *Firſt*, and the *Birth* and *Return* of King *Charles* the *Second:* which becauſe it was in a ſtrein ſomething differing from that of our late *Poet*, I have here ſet down.

Novemb.

Novemb. the 5th.

I.

The Law came down and spoke
Of Old, in Fire and Smoak,
The terrible Thunder from around it broke;
Sure those Wretches vow'd
To send up one as loud
With the Law-giver *in a smoakie Cloud:*
Had our meek Moses *gone*
To God, and left us here alone,
Streightway some Calves *as* God's *had* (*sate,*
Calves, *which* Rome's Bulls *would have* (*begat.*
How soon should we
Have lost our new got Liberty,
And strangely have slidden back to th'old Idolatry.

Januar. the 30th.

II.

Oh wondrous strange! it was decreed
That the Great Charles *should bleed,*
Not burn; that Trial he Alas!
Did 'scape, because he was a worse to pass,
(The Quintessence of Inhumanity:)
Charles! *Ah!* Charles! *that Sacred Name,*
Our Pride, and yet Eternal Shame;
Had'st thou an Infant Martyr been,
None had the Glory of thy setting seen:
Immortal Honour was design'd to Thee,
A Free-Will Offering to be.
So the Child Jesus *was preserv'd*
From Herod's *Cruelty,*
Sad Bethlehem *Massacre,*
And for Mount Calvary *reserv'd.*

Cho-

Chorus.

Long may we sing
God save the King,
The Royal Martyr's Son,
By Wonders plac'd upon his Father's Throne:
Traytours in vain their Plots do lay,
Traytours do but themselves betray.
In vain their Treacherous Foes their Malice show,
His Crown of Light shall ne'er wax old,
His e'er will flourish that's of Gold,
Charles *now triumphs above,* Charles *now triumphs below.*

As

As ſoon as the Anthem was ended, one in long Scarlet Robes ſtood up, and turning to the *Papiſts* (ſaid) " Since " ſo many Grave and Reverend Di- " vines of the Church of *England*, have " ſo frequently confuted the Doctrines " and Poſitions of your Church of " *Rome*, and yet you ſtill perſevere in " your perfidious and rebellious Prac- " tices: We therefore demand, that " the Fundamental Principles of ſuch " fatal Bigottry may be here openly " expoſed, that the World may know " what ridiculous Conſequences, and " fooliſh Abſurdities thoſe Opinions " are ſubject to, for which you ſo zea- " louſly diſturb the Peace of *Chriſten-* " *dom*, and give ſuch occaſion of " Scandal to *Turks* and *Infidels*.

The *Papiſts* were ſo provok'd that they ſoon accepted the Challenge; for immediately a Lane was made among them to give way for a *Monſter*, much like a *Chineſe* Hieroglyphick in *Kirker*, with a great many Hands, Feet, and Eyes, and a Head repreſenting the *Terreſtrial Globe*, on the top of which ſtood a *Cupola*. As ſoon as one of our Church

saw it, he cryed out, it is not lawfull to bring *Briareus* into a *Christian* Assembly. *Briareus!* said one of the *Papists*, know you not that by this Emblem we represent the Universality of the Church of *Rome*? do not you know that the Bishop of *Rome* is the *Universal* Bishop of the whole *Catholick Church*? No, replyed he, I know it no more than the *Pope of Rome*; *Gregory* the Great did not know it, he detested it as a *Symptome of Antichrist*: and *Phocas* who bestowed it upon Pope *Boniface*, did not doe it untill he had an occasion to *bestow* his Master the Emperour *Mauritius* in the other World. But now (said he) you may plainly see it with your Eyes, look you there, there is the Globe of the whole Earth, of which the *Pope* is the Lord and Governour; 'tis true, you *Hereticks* wander in some little *bye Places*, as in *England*, and in some petty *Hans*-Towns of *Germany*, but his *Authority* is extended over all the World, all the *Indies* acknowledge him, all *Italy*, *France*, *Spain*, *Poland*, *Hungaria*, *Transylvania*, *Gallicia*, *Valentia*, *Granada*, *Andalusia*. Hold,

Greg. Epist. lib. 6. ep. 3.

Hold, Hold Sir, (cryed he) if you should stumble o'er the *Straits Mouth*, you will beat out your Brains against *Hercules's Pillars*. Pray, let us examine this Monster's Noddle, what a grievous bruise has *Martin Luther* given him with his *High Dutch* Knuckles? he has broken I do not know how many Degrees of Longitude and Latitude; all Great *Britain* is quite beat out, and the *Low-Countries* are so sunck in, that I believe he must be *trepan'd* before he can recover; in short, the Protestants are almost as numerous as the Papists. But suppose we grant him that *thumping* Appellation, why did Pope *Paul* the 5*th* in his Bull wherein he excommunicated Queen *Elizabeth*, use that sneaking Title of *Servant of Servants*, your *Triple Servant*? He should have sent a good *deep-mouth'd Nuncio* that should have stretch'd his Muzzle to the uttermost, and have roar'd like a crack of Thunder among the *Alpes*, and have cryed *Paolo quinto Papa Monarcha, di Regno, di Vaticano, Segnor del mondo, supremo, santissimo, Umano magistrato*, &c. This would have conjur'd down all the *Pro-*

testants, and have put them into such a trembling Fit, that they would have shak'd all their *Heresie* out of the Knees of their Breeches; this would have better suited him who is the most serene and invincible *Sultan* of *Contradictions*, the *Grand-Seignior* of all *Mental Reservations* and *Equivocations*, the *Sophi* of *Legends* and *Romances*, the Great *Mogul* of *Indulgences*, the *Czar* of *Holy Impostures* and *Pious Cheats*, the Great *Cham* of the *Inquisition*, &c.

Hold Sir, (cryed one of the Papists) this is Railery and Abuse: 'tis as true (replyed he) as that the *Pope* is *Universal* Bishop; let him but keep within his own Diocese, and not meddle any more with the Rights of Sovereign Kings and Princes, and there is no body (that I know of) will be so ready to complement him from the *Artick* to the *Antartick* Pole for the Future.

But we hope (cryed several of them) you will allow our *Church* to be the *Catholick* Church: For this word *Catholick*, there has been much scrambling these many Years, (replyed he) and you have taken much pains to monopolize

lize it to your See of *Rome*, in order to which for the great number of humane Hereticks whom you excommunicate, you take all manner of Beasts, Fowles, and Fishes into the Pale of your *Church*; St. *Francis* first converted the *Birds*, and then afterwards he fully convinc'd and satisfied a *Wolf* that had a very tender Conscience; nor was he the onely *Apostle* to the *Brutes*; but the Bishop of *Canaglion* managed as difficult a Diocess in the Year 1593, for he *Catholickly* accused the *Fishes*, so that afterwards they without all doubt believed the Doctrine of *Holy Water*. St. *Bernard* in a Fit of *Popery* is reported by * *Petrus de Natalibus*, to have excommunicated the *Flies*: and therefore several Species of Creatures, observing that all *Regular Orders* had put themseves under the Protection of some considerable Saints, have likewise listed themselves, the *Dogs* under St. *Hubert*, a Huntsman; the *Horses* under St. *Loys*, their Ostler-General; and because the *Geese* once preserved the

Book of Conf. p. 114.

* Pet. *de Nat. in vit.* Bern.

Capitol, there was an Order from the *Vatican* that St. *Feriol* should take care of them. And so (said he) I hope we are all satisfied as to the *Universality* of the *Romish* Church: pray set forth the *Antiquity* of it.

Upon this all the *Papists* desired that they might save that Argument untill the last; fancying that it gathered strength every Moment, and desired the Assembly *to take into their consideration the Unity of their Church*, and the *Supremacy of the Pope*: as for the *Protestants* (cryed one of them) they are divided into as many Factions as there are days in the Year, and make an *Anarchy* of the Kingdom of Grace; but the *Roman* Catholicks are all united under one Head, the *Pope*, so making the true Hierarchy of the Holy Catholick Church.

Upon this one of the Church of *England* stood up, (and said;) as for our Church, it has no more to doe or answer for the *Factions* among *Protestants*, than yours, nor so much neither; when did ever any Minister of the Church of *England* preach the Doctrines of *Fana-*

ticks

ticks to promote its Interest? when did any of them ever preach, that which in their Consciences they knew to be a *Lye*, for the sake of the *Truth*? and if you look into your own, you will find those *Divisions* which never were in our Church, as the differences betwixt the *Dominicans* and *Franciscans*, betwixt the *Jansinists* and *Mollinists*, which have been continued with the greatest heats imaginable; 'tis true the *Pope* hath sometimes interposed his Authority, but to no great purpose: but where was the *Papal* Authority in the days of the *Anti-Popes*? or what will become of it, if the *Jesuits* gain their Designs? will all other Orders acknowledge the *Papal* Authority, if the *Jesuits* confine it to their own? *the Church of England* can never be subject to such a *Fatal Division*, so long as the *King* of *England* is acknowledged to be in all Causes, as well Ecclesiastical, as Civil, *Supreme Governour*. As for the *Pope's Supremacy*, that has been so sufficiently pelted with good *Greek* and *Latin*, by many of these Learned Authours, that I will onely humbly drop a

few *Queries* concerning it at this time.

First then, We desire to know, Whether our Saviour ever granted it to St. *Peter*? Secondly, Whether the present *Pope* be his Successour? Thirdly, Suppose it was granted to St. *Peter*, Whether there was any need of forging the Donation of *Constantine* afterwards? Fourthly, If it was granted to St. *Peter*, because he first confess'd him *to be Christ the Son of the living God*, Whether Pope *Leo* the 10*th* had any right to it, for saying to Cardinal * *Crispinus*, *Bembo*, * *Quantum nobis nostrisque ea de Christo fabula profuerit satis est omnibus secu[illegible]natum.* Fifthly, we desire to know whether any Bishoprick in *Christendom* remaining, can shew a *Succession* so disordered, and corrupted, as that of *Rome*? Not to mention their strange Schisms, let any Person but consider the Stratagems and impious Intrigues of the *Conclave*, the Factions of the *Nepotism*, contrary to that Solemn Oath they take, enough to make Angels tremble, and he will conclude, that there is more of the

the Old *City* than of the Ancient *Church* in *Rome*. Lastly, If the *Papal* Supremacy be so absolutely necessary to *Christ*'s Kingdom here on Earth, Whether the *Cardinals* be not strange Men, that they by their long Janglings, and Disputes upon a *Vacancy*, and at an *Election*, should so long debar *him* from the Administration of *that* Power by his *Vicar*; And whether it be not more suitable to a *Monarchy* that suffers no *Interregnum*: And consequently since, *Rex Angliæ non moritur*, *The King of* England *is said not to dye according to our Law*; whether the King be not according to the 37*th Article* the *Supreme* Governour, in all Causes *Ecclesiastical* and Civil, in all his Dominions; and whether the Bishop of *Rome* hath, or ought to have any Jurisdiction in any of them?

At this a *Jesuit* stood up, and looking earnestly upon some newly proselyted *Papists*; Regard not (said he) what any prating Heretick of them all says: Have we not made you sufficiently sensible that all the Protestant Religion is an Innovation? that King *Henry* the

the 8*th*, a mere *Julian*, was the first that apostatiz'd from the Holy Catholick Faith, the first that arrogated to himself the *Pope*'s incommunicable Dignity of being Head of the *Church*?

'Tis false (replyed one of the Church of *England*) King *Henry* the 8*th* onely reassum'd what some of his Predecessours own'd, *what none of them ever could, or any of his Successours ever can give away from the Crown of England:* But the *Papal* Supremacy is an Usurpation and an Innovation too; 'twas never heard of in the World untill above 600 Years after *Christ*; nay Pope *Boniface* the 3*d*, was the first that ever pretended to be the *Universal Bishop*. The *Christians* in * *Tertullians*'s time acknowledg'd the Emperour to be, *Hominem à Deo secundum, solo Deo minorem.* And † *Optatus* has the same Strain, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem.* What need I mention what *Cyril*, and *Chrysostome*, and *Gregory* the Great, and Pope *Agatho* have clearly and plainly said, and writ-

* Tertull. *ad Scap. cap.* 2.

† Opt. *Lib.* 3.

written upon this Point, you have been told often enough; nay in that Council which you call the *Eighth General* Council, the Emperour *Basilius* publickly professeth, (none of the Bishops contradicting him)

* *Gubernacula Ecclesiasticæ navis sibi a Deo commissa, That the Government of the Church was committed to him by God.*

* *Epag.* Basilii *in Conc. quod vocat. Act.* 8. 1.

There was no reply made of a long time, for a great bustle that was among the *Papists*; at last three or four lusty Fellows came dragging in a mighty tall *Statua*, almost resembling the old Image of St. *Christopher* in *Nostre Dame* in *Paris*, he held in his Hand a long Scroll, which was a Catalogue of all the *Popes*, and was hung from Head to Foot with all manner of old fashion'd Trumpery: Before it march'd an aged *Hermit* with a Scyth in his Hand, and looking upon the Protestants as if he would have mowed them down at once; "Ye base "Innovatours (cryed he) that have "troubled the World with new Doc"trines, where was your Religion be-

"fore

" fore *Luther?* See here the ancient
" and undeniable Records of *ours*; see
" here the infallible Traditions of many
" Ages, by which we clearly know
" that we profess the same Fundamen-
" tal Truths the first *Martyrs* asserted,
" (who were so very old that their
" Beards help'd to burn them,) and
" which none but a Company of new
" fangled *Hereticks* in the last Century
" ever denyed.

Good Father grey-Beard (replyed Bishop *Montague*) don't think to afright us out of our Senses with an old Worm-eaten Idol, over-run with Cobwebs, you might as well have brought a *Tom of Bedlam* with the Luggage of the *Gibeonites*, to prove the Antiquity of *your* Doctrines, as this old wither'd *Hercules*; for assure your self we cannot onely prove them the spurious Inventions of your *Cabalistical Innovatours*, but we can tell you the very Time, and Occasions of the introducing every one of them into the *Christian* Church; we have not onely the Scriptures, Fathers and Councils maintaining all the grounds of the Protestant Religion, according

to

to the Reformation of our *Church* of *England*, but before it, even in the darkest days of *Popery* we meet with many the learned'st Men that those Ages afforded, inveighing against the Corruptions both in Doctrine and Discipline of the Church of *Rome*, as *Robert Grosthead* Bishop of *Lincoln*, *William Occham*, *John Gerson*, *Picus Mirandula*, *Hierom Saveranola*, *Hus* and *Hierom*, the Followers of *Waldo*; and in the Year 1260, *Nicholas Gallique*, wrote a Book upon that Subject, entituled the *Fiery Dart*: But since we cannot convince you of the Antiquity of *Protestantism*, we will be so complemental for this once as to allow *Popery* to be older than *Christianity* it self, it is no difficult thing to prove several of your Legends out of *Livie* and *Valerius Maximus*; what a dull Theologue was *Lipsius* not to remember that several of the fine Stories he tells concerning our * *Lady* at *Hall*, were long before recorded of the † *Statua* of *Claudia*, plac'd in the Temple of the *Mother of the Gods*? the speak-

* Just. Lipsi *de Virg.* Hallu. cap 6.

† Val. Max. *lib.* 1. *cap* 8.

speaking and Miracles of Images are all *Ethnick* Illusions, and the friskings of *Monkish* Puppets, the Artificial Contrivances of *Heathenish* Oracle-mongers; many of your *Saints* are slipt into places of Trust held by the old *Deities*; but I wonder that since *Diana* had so noble an Office as to hunt the *Stag*, and the *Wild-Bore*, that St. *Gertrude* should get no better Preferment in your *Legends*, than that of a paltry *Rat-catcher*: But we will talk no more of the *Antiquity* of your Religion. As for that *Jesuit* who boasts so much of it, although he is the greatest Innovatour amongst you, yet rather than fail, upon occasion, he can learnedly prove his own *Order* to be the eldest, as well as the richest in the World, nay contemporary with the very *Hivites* and *Perizzites*, for *Numb.* 26. 44. we reade; *Of Jesui; the Family of the Jesuits.*

He had a great deal more to say to *them*, but that he was interrupted with a great Crowd and Noise of *Clergy-men* coming in from all parts of the Kingdom, who made great Complaints against the *Presbyterians* and other *Dissenters*,

ſenters, for that they (in a time when the Government both in Church and State was in ſuch danger, by reaſon of the *Papiſts*) were then more ungovernable, reſtleſs and inſolent than at any other time: and indeed ſo it plainly appeared, for thoſe there preſent began to be troubleſome and mutinous, pretending great Fears of *Popery*, but levelling all their Invectives againſt Perſons the moſt remarkable for *Loyalty* and *Conformity*; and clamouring for a *ſpeedy Reformation* of I do not know what, holding a great many Seditious Pamphlets in their Hands, complaining, railing, petitioning, threatning; which when the *Papiſts* obſerved they very cunningly ſlipt away, well knowing that they had too much alarm'd the Government to carry on their Deſigns at preſent, and infinitely pleaſed to think that they had left their *Deputies* in an uproar to make them more eaſy and ſucceſsfull for the Future: But becauſe they perceiv'd that their rude Clamours grew diſtatefull to the Generality of People, they began to be more calm, upon which a Reverend *Divine* ſtood

up,

up, and turning to them: Can ye, Brethren, (that dissent from us) imagine (said he) that we can either redress your Grievances, or answer your Writings, whilst they thus fly in Swarms about us? No certainly, unless we had as many *Ears* as *Argus* had *Eyes*: Let one or two of your select Champions now stand forth, and we will give you all possible Satisfaction by answering all their Objections.

To this they all willingly agreed, and after a short Debate pitch'd upon the Authours of *Melius Inquirendum*, and of *Julian* the *Apostate*; so Proclamation was made, and the first of them cited to appear in their Defence. As he was coming, the same Person stood up again and said; this Person has wrote a Book entituled,

MELI-

MELIUS INQUIRENDUM,

OR A

SOBER INQUIRY

INTO THE

REASONINGS

OF THE

SERIOUS INQUIRY.

WHEREIN

The Inquirer's Cavils against the Principles, his Calumnies against the Preachings and Practices of the *Non-conformists* are examined and refelled, *&c.*

In which Book he shews himself the most dangerous and implacable Adversary of the *Church* of *England*, abusing

our Reformation and eſtabliſh'd Government, with all the *unſanctified Buffoonry* his *Wit* and *Malice* can invent; and pretends to ſuperinduce a *Thorough Reformation* of his own, which for all his confident Varniſh, and pious Pretences, would ſubject us to all the Calamities and Villanies we have already ſeen and felt: Now although the ſober part of this pretended *Sober Inquirer* is already ſufficiently anſwered and refell'd by the Reverend and Learned Dr. *Laurence Womock* in his Verdict upon the *Diſſenters Plea, &c.* Yet ſince he is maliciouſly pleaſed to ſwell into a third Edition with *Additions*, we will e'en let looſe a ſmall *Country Curate* at him to *trifle* with him in his own *way*, and to give him ſome gentle *Corrections*: he cannot find fault with his Antagoniſt, or deſpiſe him, 'tis but to fulfill his own *Quibble*,

* Pag. 110. * *Parvæ Loquuntur curæ, ingentes ſtupent.*

I paid for my peeping, for immediately I was commanded to come into the *Theatre*, where I ſtood trembling, as if I had been to kick and cuff with

Colbron

Colbron the Gyant, or to fight and ſcratch with ſome Wild Beaſt; whenas a good briſk Fellow, with a looſe Coat hanging upon his Shoulders, came in, and turning to a Gentleman. " You, " Sir, (ſaid he) *The ever* " *and much honoured* *Epiſt. Ded.* " S. K. *Eſquire* : Do " you think that theſe *Diſſenters* Court " their Miſeries, with the ſame Paſſio- " nate Careſſes that other *Inamorato's* " do their Miſtreſſes? that they ſhould " run over one anothers Heads for the " firſt graſp of Deſtruction, as if they " rode Poſt all upon the Switch and the " Spur, for a Preſentation to a warm " Parſonage?

Hold Friend, (ſaid I) curb in your *Pegaſus*, or he will run over ſome of the Company by and by; *Inamorato's* are as very *Fanaticks* as ever doted upon Chains and Fetters, and have as wrong a Notion of *Perſecution*; and I do not know why the *Circumcelliones* might not pretend as many Charms for courting the *Gallows*, as ſome of them have for whining after an *Inſolent* and *Squab-*

bling Dowdy: but your Miseries are so well qualified with the Liberality of the *Holy Sisters*, that you can merrily bear them; you never meet with so many *Golden Mines*, as in the *Torrid Zone* of your Sufferings; and can pleasantly endure to be smoak'd a little in *Terra del Fogo*, so long as 'tis by the way of *Potosi*; this makes you so *slippant* under Tribulations, and crackle like *Bayes* in the *Flames* of *Martyrdom*: 'tis certain, that as *Jack-Pudden* gets most Money when he is briskly kick'd about the Stage, so does *Jack-Presbyter* when the Penal Laws are pretty nimble upon him. Well Sir, since *You* and *I* must have a Tryal of Skill for the Diversion and Good of the Company, pray tell me your Name; *Melius Inquirendum by Ignoramus*! what's the meaning of this *R.W.* your Name begins with a *W.* and therefore it shall be *Whiggus*, mine with a *P.* (any one will do) mine for once and away shall be *Pamphilus*. But what are your Miseries you were speaking of? What is the Matter with you?

Whig.

Whig. Why there is a certain *Compassionate Enquirer*, lately come to Town, with a great deal of *Passion*, that would set us together by the Ears with Uniformity; but why cannot we love a *Christian* as he is *such*, though differing from us in *Innocent Accidents*; as well as a *Man* because he is a *Man*, though his Hair be of another Colour, his Face of another Symmetry and Complexion than our own?

Pamph. If you cut off the Man's Head, or lop off his Arme, you cannot say you love him, if you doe it *willfully* 'tis no *Innocent Accident*; you think the *Supreme Magistrate* (who is a Man and a Christian too) a great deal too *tall* for you, you *wilfully* take his *Authority* down lower by the *Head* 'tis no *Accident*, and when he was made the Head shorter in his *Person*, I wish you were *Innocent*.

Whig. But you Church-men make the Breach so wide, by endeavouring to reduce the World into a strict and precise Uniformity in every *minute Punctilio*.

Pamp. How come these *Punctilio's* to grow so fat and burly on a sudden, that you durst not swallow them for fear the *Devil* and all his *Works* should crowd in after them, for before the next full of the Moon you will be complaining that they are bigger than Camels and won't go down? How can you *love* or *agree* with another Man, that do not agree with your self; but in *this Book* you have not shewn your self either a *Man* or a *Christian*, but rather a prophane *Satyr* of another symmetry, being a Composition of Man, Beast and Devil, that can blow hot and cold and *Contradictions* with the same Breath. And now you have the Heels of a *Goat*, can clamber over the most craggy Consequences: I shall not trouble my self to trace you in all the bye-paths wherein you are *wanton* and *rampant* upon the *Compassionate Enquirer*, but since you are broke loose upon the *Reformation* of the *Church of England*, if I can come handsomely at you I will put a *Curb* in your Mouth, that you shall be more sensible of, than of the *Axes* and *Halters* you talk of.

Whig.

Whig. I ſee I cannot avoid the laſh of virulent Tongues; but I tell you, I deſign nothing but a *Reformation* to the Primitive Inſtitutions of *Chriſt* and his *Apoſtles*: I would have no Inventions of Men, but perfect *Evangelical* Purity and Simplicity, and that's the Deſign of my *Book.*

Pamp. But the *ſtrain* of your Book ſhews little of the Evangelical *Gravity* or *Modeſty*; I doubt you will find a great many *Idle* words in it, and beſides what is worſe, you will be found in your *Plea* for the *Diſſenters* to defend the Actions of the *Scribes* with the Language of the *Phariſees*; though by the way you may chance to meet with the *Whip* for them that *prophane the Temple*, and as ſmarting *Correction* for thoſe that are *Hypocrites in the Corners of the Streets.* But, Sir, did you ever reade any *Punns* or *Quibbles* in the *Evangeliſts?* Did the *Apoſtles Ridicule* and *Burleſque* the Ceremonial Law *though aboliſh'd?* Did they Droll upon, or make ſport with *Kings*, or thoſe that are in *Authority* under them? *Hermias* a *Chriſtian* Philoſopher, was the firſt that wrote *Gentilium*

lium Philosophorum Irrisio (a Book so called) but is there no difference betwixt the *Diabolical* Magick of Heathenish Institutions, and the decent Ceremonies of a *Christian* and Reformed Church? No, so it seems by you, whilst those that constitute them are made no better than *Numa Pompilius* (the first *Roman* Ritualist, as you call him) and the Orders appointed by them, (with whom *Christ* by the Blessed Spirit is promised to be εἰς συντέλειαν, to the end of the World) than the *Palladium* of *Troy*, or the Image of *Diana*: Thus you shew your Malice more than Wit in your *disproportionable* Similitudes and Examples, whenas to expose a *Child* for its indifferent Innocency, you might as well dress him in the Armour of one of the *Titans*, and then frighten all Nations with him; Your *Instances*, *Rejoynders*, *Quotations*, are all the way of the same Nature, which though at first glance they may seem (to some) to look upon the *Church*, yet like the *Parthians* shoot another way; yet you draw them in by the Head and Shoulders, dress them up with *Daisies* and *Primroses*, to amuse

amuſe and cheat the eaſie Reader; whenas a *Judicious* Eye that pierceth through the *Buffoonry* of ſuch a Scribler, will no more miſtake him for a good *Caſuiſt*, than a Morrice-Dancer for a good *States-Man*: had you like *Janus* look'd πρόσω καὶ ὀπίσω, you might in the prophane abuſe of all things Sacred, in the late *Bleſſed Reformation* of the *Diſſenters*, have met with ridiculous Impieties, that rather require the ſevere Laſhes of a *flaming Wit*, if *Blaſphemy*, *Sacrilege* and *Treaſon* do rather deſerve them than *Peace* and *Order*. But now to the purpoſe, what do you in particular object againſt our Reformation?

Whig. I tell you, I clear the *Articles* of the *Church* of *England* from the Rubbiſh of *Popery* and *Arminianiſm*; and ſince the *Compaſſionate Enquirer* has made a *Syncope* of the Name and Fame of St. *Auguſtine*, alias *Auſtin*, for confuting the *Pelagian* Hereſie; and ſince he pretends to rout him, and the whole Synod of *Dort*, that was of St. *Auſtin*'s Mind, with a whole long row of Fathers, *Greek* and *Latin*, then and there quoted; I think I was no leſs bound

after

after the Examples of our own Kings and Parliaments, and many Writers of the Church (knowing this *Arminianism* to be an inlet into Popery) to oppose and expose it.

Pamp. Here is indeed the whole matter in short from *Page* 45 to 65: Onely, Sir, by the way there was no need of half that noise about it, with all that *ruffling* of flanting Metaphors and learned Out-cry; the design is to lay a new *Indictment* for the pretended Crime of *Arminianism* against the Church, to help to run it down as in the late Rebellion, but you want an *Oliver Cromwell* to make Evidence: It had been as witty, since you are got to *Dort*, to say that St. *Augustine*'s Name is begun in the *Middle* like an *Holland* Cheese, as that a *Syncope* was made of it, and much more to the Capacity of the *Phlegmatick Tribe*; but Sir, though he did not very well agree with *Pelagius*, yet he would never have *set up his Horses* at *Hippo* with *Aerius*, much less at *Dort* with any of his Successours; therefore I do not know why the *Church* of *England*, which *is* as considerable as the

the Church of *Africa was*, ſhould receive Eccleſiaſtical Government from *Dort*, or Civil from *Amſterdam*. We are neither *Calviniſts*, nor *Arminians*, nor *Pelagians*, nor *Novatians*, but of the truely Ancient Catholick and Apoſtolical *Church* of *England*; we have our own National *Convocation*. And as for our *Articles*, pray let them alone, you have already *filch'd* away one of them, *viz.* the 20*th*, as the *Papiſts* have done the ſecond Commandment: But what was you going to ſay about *Ceremonies* and *Reformation*?

Whig. For your Ceremonies, I ſay, they were left as a *Key* to Let in *Papiſts*, and now they are a *Lock* to ſhut out *Proteſtants*: Thus Indulgences and Remiſſion of Sins were granted to all that would engage in the *Holy Wars*, but in proceſs of time were diſpenſed to them that would Maſſacre the *Waldenſes* and *Albigenſes*: Thus the Inquiſition was firſt ſet up to diſcover the Hypocritical *Moors* of *Spain*, but the edge of it ſince turn'd againſt the *Proteſtants*.

Pamph.

Pamph. Here are two more Instances that have been upon the Tenter-hooks these hundred years: but when will you prove the Ceremonies of the Church comparable to *Romish* Indulgences, or the Penal Laws to the Inquisition? when the *Moon* has Calv'd, and left you her horns for a Legacy. But that is not the End why they are *retain'd*; and if they were *Abolish'd*, you would discover your selves to be worse than Hypocritical *Moors* by a Rebellion, of which neither the *Waldenses*, *Albigenses* or *Protestants* in *Spain* were ever guilty.

Whig. I say they are *Popish*, and therefore your *Reformation* wants a *Reformation*; for as one said, *The English have driven the Pope out so hastily, that he has left his Garments behind him.* And therefore we desire a Reformation of what is necessary, and as often as is necessary.

Pamph. I will make bold with an Answer from Bishop *Sanderson*; "It "were good (saith he) for your own "selves, that you may not Rove *in* "*infinitum*, and in compassion to us, "that

" that you would give us a perfect
" Boundary of what is *Popery* now,
" with ſome Prognoſtication or Ephe-
" merides annex'd (if you pleaſe)
" whereby to conclude what will be
" Popery ſeven years hence: There-
fore propoſe what you would have
Reform'd.

Whig. Before I come to particulars, I muſt ſay what honeſt *Gerſon* ſaid of old: " There can be (ſaith he) no
" General Reformation without the
" Abolitions of ſundry Canons and
" Statutes, which neither are, nor rea-
" ſonably can be obſerved in *theſe*
" *times*, which doe nothing but enſnare
" the Conſciences of men to their end-
" leſs perdition; no Tongue is able
" to expreſs what evil, what danger
" and confuſion the neglect and con-
" tempt of the *Holy Scriptures* (which
" doubtleſs is ſufficient for the Govern-
" ment of the Church, elſe *Chriſt* had
" been an imperfect Law-giver) and
" the following of Humane Inventi-
" ons hath brought into the Church.
Serm. in die circ.

Pamph.

Pamph. Truly, friend, this is too long-wasted, and looks (as you say) *like a Shrimp in a Lobster's Symar.* What does this signifie to us? you might as well have scrape'd an Objection out of the *Minor-Poets*, for he neither talks of *our* Canons, nor of *these* times; nor have *you*, who live in them, any reason to complain of the *neglect* and *contempt* of the *Holy Scriptures*, which are order'd to be read in the *Church*, by the *Rubrick*, in better order, and more frequently than ever they were in any *Conventicle.* But as you shew your self an excellent Artist at the *Hocus-Pocus* of *Systole* and *Diastole*, so by sleight of hand you have scrub'd up a new-fashion'd *Hypotyposis*, a figure of *Rhetorick*, in which you Conjure up together *Things*, *Places*, *Persons*, *Times*, that little thought of meeting one another in this world. Now if a true Syllogism in *Logick* should but flush in the Pan, they would disperse like wild-fowl, to their several quarters: You talk earnestly for a *Reformation*, but make a great many Cramp Quibbles about the *Remedies* for healing our divisions,

visions, as if you had plundred a *Druggist*, or cull'd the hardest names from the Gally-pots of an *Apothecary's* Shop. But, Sir, to be short, I demand of you, that you plainly tell us in order (though your grievances lye scatter'd up and down your Book, like the *Sporades* or darkest specks in the *Chaos*) what you would have Reformed in the Church of *England*, and to what *Model* you would have them Reformed.

Whig. I will, Sir: And, first, for your sake I would have the Gouty *Benefices* reduced to the *Modicum* of Meagre *Vicarages*, or that Lean *Curats* should have more of the Fat *Parsonages*; if we be for *Moderation* in Reformation, why are we *immoderate* for Revenues? but instead of that, nothing but laying Steeple upon Steeple, like *Pelion* on *Ossa*, and such Riding to *Constantine* o'er hedge and ditch for a thumping presentation!

Pamph. Ho! *Pegasus!* ho! what, is he broke loose again? Pray stop a little, and let me tell you, Sir, That if all the Gentlemen of *England* would follow the example of our good *Constantine*,

tine, (who refused the Impious request of your *Brethren*, to make them a Lease of *Bishops* Lands for 99 years,) the consequence would be this; That few men of Worth and Parts would be almost starv'd with want, or ruin'd with discontent, whilst heavy Block-heads *waddle* with plenty. But there are a sort of Mongrel *Heteroclites* of your *Faction*, that Gallop over the head and shoulders of *Simon Magus*, into the *Church* doors, that they may throw it out at the Windows; these make the inequality, by jumping o'er the Barrecadoes of Oaths and Sacraments; who have found out a *Salvo*, with which if they do but anoint their Mouths, they can take an *Episcopal* Oath, though hot as melted Lead, without scalding their Chaps. But hark you, Sir! One of your Friends at *Sudbury* was so deadly trepan'd the last Assizes at St. *Edmunds-Bury*, that that Trade (since you are such an Advocate for *Trading*) is in danger to be lost. But pray what makes you laugh?

Whig. Why, to think that you Church-men should hazard such *Substantial*

ſtantial Preferments, for ſuch *Circumſtantial* Fopperies, as *Ceremonies* are, as the *Sign of the Croſs*, the *Surplice* and *Organs*, &c.

Pamph. What ſay you to the Sign of the *Croſs* in Baptiſm?

Whig. I ſay they may as well put a finger in the Child's Ear, in token that it ſhall hereafter hearken diligently to the Word of God; or lay a little Salt upon the Child's Tongue, in token that its Speech ſhall be ſeaſon'd with Salt; as make an *Airy Croſs* over its Forehead, in token that it ſhall confeſs a *Chriſt* crucified.

Pamph. Good morrow, Mr. *Udal*, I thought you had been hang'd fourſcore years ago, in token that you ſhould not hereafter have talk't ſo *prophanely*; if I be not miſtaken, you may find a great many of your ſquirting Jeſts in his or *Penn*'s Writings: But how comes it to paſs that you who at other times make the Sign of the Croſs ſuch a ſtout over-grown humane *Sacrament*, ſuch a huge *ſymbolical*, *myſtical Ceremony*, as to be more dreadfull to the *Saint*, than *raw-head* and

Ceremonies, and your *Winter*-Ceremonies; sometimes you are in *White*, and then again in *Black*.

Pamph. Are not you in both, when you have a *black* and *white* Cap on? but I thought you had been for *variety*, by the flourishing Harangues you make upon it in your *Preface*; and besides you say, *Let the Worshippers of Mahomet quarrel about their Green and Red Turbants, may not a man agree with another, though his suit be not of the same colour?* How is it that you so disagree with your self? But I can tell you, Sir, that for all the Clamours against Symbolical Colours, when the *Green* Ribond was made a note of distinction, to know those of your *Faction* by; none of you ever spoke against it, although it was the colour worn by the *Leaguers* in *France*, and although such an *Historian* as you are, cannot be ignorant of the great deflagration, and those bloody Murthers that happen'd in *Constantinople* for the Colours of *Green* and *Blew* under *Justinian*. But now let's hear you Play upon the *Organs*.

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Whig. Not for the World, they are both *Jewish* and *Popish*, and the proof for them in *Durantus's Rationale* will not hold good from that Text of Scripture, *Let every thing that hath Breath praise the Lord*; for Pope *Vitalian* was the man that glories first, *to have taught mankind the art of worshipping God with a Box of Whistles.*

Pamph. They sound better than the prayers of a *Sauce-box*, that trumpets his impertinences to Heaven through his Snout, of which we had good store when the Trumpeters in *Zion* made a *Drum* of the Pulpit, to call the people out to fight the *Lord's* Battels against his *Anointed*, in the days of the *Sweet-singers of Israel*;

Whose frensies then were reconcil'd
With Drums and Rattles like a child. Hud.

I know the *Chinese* sing all in one *Note*, and the *Turkese Amusical* dispositions shew the Barbarity of their tempers in some cases; but that *true Protestants* should serve *God* onely with those tunes they whistle to their *Horses*, is the strangest

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bloody-bones should now make it onely an airy vanishing Phantasm? But I'll tell you a piece of news, Sir: I have been told, that when Sir *William Waller*, that great *Apostate-Gold-finder*, burn't the Picture of the *Cross*, that His *Majesty* should say, That *although he would not Worship it, yet he would not Burn it*: And all his *good Subjects* will tell you, that you should not *contemn* and *scoff* at it: Why should it not be a token, that I should manfully fight against sin, the world and the devil, under Christ's Banners; as when in the late Wars pulling out the *lappet* of a *Shirt*, or some such device was a *token* that your *Dissenters* should perfidiously fight under the *Banners* of a Rebel against their Lawfull *Sovereign*? You have had Reasons enough for the *Ancient* use of the *Sign* of the *Cross*; but I will be bold to add, That because the Church has retein'd it as a pious custome, in opposition to the scurrilous Malice of *Heathens*, *Jews* and *Mahometans*, who would seem to *affront* the *Christians* with that *Sign*; so ought the Church still to continue it, so long as among your *Dissenters*, as

you

you call them, there have been lately found * that have denied to put their truſt in a *Crucified* Saviour. One word more of this, and I have done: If ſymbolical ſigns and tokens will move your *Anger*, why not (if they be *Analogous*) my *Devotion*? I do not think running for Fritters on *Shrove-Tueſday* a ſymbol of the *Chriſtian Race*, nor drawing *Valentines* in the Aſh-heap of *Mortality*: Yet I ſay again, that tokens or ſymbols that bear a true Analogy, will ſtir, I hope, my *Devotion*, and, I fear, your *Anger*; for ſhould I point at your fore-head with two fingers (and make *Horns*, as they call it,) you would go near to hit a man a *ſubſtantial* Cuff for ſuch a *ſymbolical* affront; and although it did not make you a *Cuckold*, (any more than the Sign of the Croſs makes a man a *Chriſtian*,) yet 'twould be a token that you ſhall hereafter *be aſham'd to confeſs it*. But go on to the next thing that muſt be Reform'd, I think you ſpoke of the *Surplice*.

* *Diſſenters Sayings.*

Whig. Ay, I ſay 'tis ſtrange that you Church-men muſt have your *Summer-*

Ceremonies, and your *Winter*-Ceremonies; sometimes you are in *White*, and then again in *Black*.

Pamph. Are not you in both, when you have a *black* and *white* Cap on? but I thought you had been for *variety*, by the flourishing Harangues you make upon it in your *Preface*; and besides you say, *Let the Worshippers of Mahomet quarrel about their Green and Red Turbants, may not a man agree with another, though his suit be not of the same colour?* How is it that you so disagree with your self? But I can tell you, Sir, that for all the Clamours against Symbolical Colours, when the *Green* Ribond was made a note of distinction, to know those of your *Faction* by; none of you ever spoke against it, although it was the colour worn by the *Leaguers* in *France*, and although such an *Historian* as you are, cannot be ignorant of the great deflagration, and those bloody Murthers that happen'd in *Constantinople* for the Colours of *Green* and *Blew* under *Justinian*. But now let's hear you Play upon the *Organs*.

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thing in the world; that they ſhould think nothing ſo ſprightly in devotion, as that which Lulls their Brats aſleep; Well, the beating a *Hog's Trough* is as good for a *Sow*, as a pair of *Organs* for her *Pigs*; for *extempore* ſinging or ſnivelling ſounds better with them than orderly compoſures, that will not be confin'd to any Rule in any thing elſe: But if *Inſtrumental* Muſick be, as you fancy, ſo offenſive to God on *Earth*, how come we to reade of *Citharists* and *Harpers* in Heaven, ἔχοντας κιθάρας τοῦ θεοῦ, *having the Harps of God?* The whole Book of *Pſalms*, ſo often uſed by *Chriſt*, is *Sepher Tehillim*, a Book of Praiſes: And why may they not, now the *Prophetick* Part is fulfilled, be ſung with as *joyfull a noiſe* as they were in the Temple before, to which *Chriſt* himſelf in his fleſh often reſorted? I know no reaſon why *Organs* ſhould blow *Popery* into any man's head, we have had experience to the contrary at home; for *Rob. Feſtwood* and *John Marbeck*, two Singing-men at *Windſor*, prov'd as

Revel. 15. 2.

* *Hiſtor. of the Reform. Part* 1. *pag.* 326.

as Early Proteſtants as any of their neighbours, for *Feſtwood* was Burn't for it, and *Marbeck* was the firſt that ſhew'd the way to compoſe an *Engliſh* Concordance: The *Reformed* Churches *abroad* uſe them; and I dare lay you a wager you will find a pair in the very *Maiden* Town of *Dort*, (which was never yet forc'd with your Muſick of the Canon:) And now we are got again to *Dort*, let St. *Auſtin*, for old acquaintance ſake, give you a ſmall ſentence to teach you better manners for the future: *In his rebus* (ſaith he) *quibus nihil certi ſtatuit divina Scriptura mos Populi Dei vel Inſtituta Majorum pro Lege tenenda ſunt, utique cavendum eſt, nè tempeſtate contentionis ſerenitas charitatis obnubiletur. In thoſe things concerning which divine Scripture determineth nothing certain, the cuſtome of God's People, or the determinations of our Anceſtours are to be held for a Law.* Auguſt. *in Ep.* Caſulano.

Whig. I take you at your word, I ſtand to the cuſtomes of God's People,

and I cry with the Council of *Nice*, Ἀρχαῖα ἤθη κρατείτω.

Pamph. And I'll take the words of the *Apostle*, 1 Cor. 11. 16. *If any man among you seems to be contentious* (ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν) *we have no such custome, nor the Churches of God:* And this he saith after he had given the *Corinthians* a *Rationale* of the Service and Ordinances he had *delivered them*; and for such *Projectours* as you are, since you so often appeal to the *Reformed* Churches *abroad*; Hear what * *Beza* saith, *Intolerabiles sunt omninò qui Novitatis studio vetustatem damnant, sed ii quoque magnam reprehensionem merentur quibus nihil nisi vetustum sapit: They are altogether intolerable that condemn all Antiquity out of a study of Novelty; but they too deserve mightily to be blam'd, who will admit of nothing but what is very ancient.* But, Sir, for my part, I'll scramble with you no longer, but leave it to the Learned, who are longer winded than I am; and besides, you have so

* *Epist. Ded. in N. T.*

ſo many ridiculous ſcruples about the Circumſtantials of *Time* and *Place*, &c. That you ſeem rather to urge ſome of them for the ſake of a Jeſt, than for any Reaſon in them, leſt any one Quibble in your Common Place-book ſhould be loſt, and not *doe the work of its Generation.*

Whig. Ay, but, Sir, I'll be ſerious; My *Conſcience* will not give me leave to comply with theſe humane Inventions, though back'd with the Authority of the Supreme Magiſtrate, God Commands me to *obey Authority*; the ſame God Commands me *not to ſin againſt my light*; in ſome caſes I am *not* bound to *obey Authority*, but in *no caſe am I allowed to act againſt my light:* It's very clear, that the Magiſtrate has a *Power to command*; but not ſo clear, that he has a power *to determine things Indifferent, and make theſe determinations the conditions of my enjoying the means of ſalvation.* But it's very certain, that *Conſcientia erronea ligat, licèt non obligat*, An erroneous Conſcience, though it oblige me not to act

against what God has made a duty, yet it binds me up from ever acting against its Convictions: And therefore 'tis safer to adhere to the *clearer side*, and not to act against the decision of Conscience, in compliance with a Command, which its uncertain whether it oblige or no.

Pamph. Here is the scope of all your Arguments, in your 6, 7, and 8 Chapters, crouded up into this kind of *Pro-syllogism*; should I trip up one of the Propositions, down they would all tumble, like an House built of Cards, Trumps and all; but we will take 'em off gently, one after another. We grant you that you are in no case allowed to *act against your Light*: No, by no means so to act, as to make that *light darkness*, which you do, if you be wilfully ignorant, and blind; however, you say '*tis clear that the Magistrate has a Power to Command*: Many thanks to you for *that*, 'tis a *Property* of his that may be *felt*; and that's more: But how is it not so clear, that he has a Power *to determine things Indifferent?*

different? why, the following Clause makes it *obscure: And make these determinations the conditions of my enjoying the means of salvation.* Pray how, or in what sense do you mean his *making them the Conditions*, &c. Suppose you had a Tryal for a Title to an Estate, because the Supreme Magistrate appoints the time, place and persons for the *Assizes*, would those determinations be the conditions of your enjoying the means, *&c.* not the *immediate* conditions certainly, but the *Evidence* you can make, and the *Letter* of the Law. Now if you will rather chuse to be *non-suited*, than comply with such *determinations* which may be to your advantage, much good may it doe you. Moreover, it is generally believed, by all natural Philosophers, that a man may walk into a Church, though it stands East and West, if all the doors be open; though some *Hypocondrical* people would fancy they could not, and that the door is either too little for their Noses, or their Noses too big for the Door. Now, Sir,

you

you will say, that Conscience, though erroneous, is not melancholy, and that the cases we talk of are not *Civil*, but *Ecclesiastical*; therefore say you 'tis certain, that Conscience, though false, obliges; but that 'tis uncertain whether such Commands do, or no. But that your Conscience may not be erroneous, we will prove they *certainly do oblige*.

Whig. If the Commands of a Father, or Master of a Family, do not in such Circumstantials, for many reasons I have given; how then can such Commands of a Supreme Magistrate, whose Dominions may be so large, that they cannot punctually be observed? Suppose a strict Law were made at *Paris*, that every particular Church in the Nation should commence their publick Service on the Lord's day, precisely at nine a clock, it is Mathematically certain, that some would have done, and got half through *their dinners*, before others would be half way in *their devotions*; they in the sartheſt Eastern Parts would have come to their *Amen*,

before

before those on the *Calabrian* Ocean would be at their *Oremus*.

Pamph. They would be pretty well out of the hearing and interrupting one another, that's the comfort of it: If the *Man* in the *Almanack*, though pelted with all the Signs of the *Zodiack*, had not brought a better Argument, I would sentence him to be stuck in the Pillory, that his Noddle might be influenc'd with rotten Eggs; and therefore keep your *Mathematical* Certainty for your *Sunday* Pudding. But, Sir, though the Clock of a Family may sometimes go *wrong*, it can't go *far*; and therefore, I suppose, the Master of a Family may determine a time by that clock for family-duty; ay, and many other Circumstantials too: Nay, I fancy that he may enjoyn his Family to *abstain from Wine all Lent*.

Whig. That would be a Breach of *Christian* Liberty.

Pamph. Was not that more a Breach of the *Jewish* Privileges, when the *Rechabites* were commanded to drink no Wine, *they, nor their sons for ever*, by

their

their Father *Jonadab?* there lay no such obligation from the Law of *Moses*; yet what says the Text, *Jerem.* 35. 18, 19. *Thus saith the Lord of Hosts, the God of Israel, Because ye have obeyed the Commandment of Jonadab your Father, and kept all his Precepts, and done according to all that he hath commanded you: Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.*

Whig. But the consequence from the power of a Master of a Family, to the *Civil Magistrate's* Power, is not very clear, and that by reason of the *incapacity* and *unfitness* of the *Matter*, the *bulkiness* of the *Aggregate*; for as, *&c.*

Pamph. Away with these rumbling Similitudes, you draw but foisty Arguments from such *swelling words of vanity:* I say the Supreme Magistrate, particularly the *King* of *England* is better qualified to govern in *all* cases Civil and Ecclesiastical in his *Dominions*, than any Master can be for domestick

ſtick in his *Family*; God has furniſh'd him with means ſuitable to the greatneſs and variety of his charge for Eccleſiaſtical affairs, *Rex Angliæ eſt perſona mixta cum Sacerdote*, in *the ſame ſenſe* that *Conſtantine* the Great vouch'd himſelf to be a Biſhop, and the Church of *Chriſt* acknowledged him: He is *cuſtos utriuſque Tabulæ*; And as he can command you to *hold up your hand* at the Bar of God's Juſtice (whoſe Vicegerent he is) in caſe you break any one Commandment; ſo can he command you to *kneel* before the Throne of Grace, in token of your Obedience: So that indeed I grant you, that the power of a Maſter of a Family may not be compared with that of the Supreme Magiſtrate; indeed if you look into the late Rebellion, the Supreme Magiſtrate was made low enough: but if you look into the *Preſent State of England*, you will find by Common, Civil, Canonical, Apoſtolical, by all manner of *Law*, that our Sovereign Lord King *Charles* the Second, is by the *grace of God*, in all Cauſes, and over all Per-

ſons,

sons, as well Ecclesiastical as Civil, Supreme Governour: Look into the late Rebellion, and you will find that they were such *scrupulous* Buffoons as your self, that broke the Boundaries of Order and Obedience, under the pretence of *Reformation* and *Conscience*, and turned the Nation Topsy-turvy in Blood and Gore. I have formerly shewn what was their *Reformation*: As for their *Consciences*, they were not very tender when they *made none*: you are mightily offended that such a Tender Conscience should be thought a melancholy delusion, or a superstitious qualm: But with what confidence are you so brisk upon that instance of *David's heart smiting him when he cut off*

Pag. 375. *Saul's skirt*, when you are pleading for the Consciences of those *Dissenters* that *cut* off *King Charles* his *Head*? You are merrily prophane, when you say *pag.* 381. that you wonder that among all the Apocryphal Epistles of our Saviour to *Agbarus*, or *Paul* to *Seneca*, that we meet with none of the Apostles to *Nero*:

" That

" That whereas their Lord and Ma-
" ster, either through the hurry of bu-
" sinesſ had forgotten, or the littleneſs
" of the things had neglected to ſettle
" his Churches, *&c.* That therefore
" they humbly beſeech his Imperial
" Majeſty, that he would review and
" reviſe their Religion, and ſuch o-
" ther myſtical Ceremonies ſignificant
" of Goſpel-grace, wherewith his well-
" known Piety could not but be inti-
" mately acquainted, *&c.*

And his Petitioners ſhall humbly pray, &c.

Sir, Had you drawn a Petition according to the ſtrain and humour of thoſe Diſſenters you plead for, it ſhould have run *thus* :

" That whereas their Lord and Ma-
" ſter, *whoſe Kingdom was not of this*
" *world*, had not left them *Ammuniti-*
" *on* enough to ſettle his Churches, *&c.*
" That therefore they humbly beſeech

" his Protectorship to grant them the
" *Militia* of the Empire, the *Pretori-*
" *an Bands*, and to add such other
" things significant of *Gospel-power*,
" wherewith, *&c.*

And his Petitioners shall heartily fight, &c.

Whig. Hark you, Sir! have you nothing to say to the Authour of *Julian the Apostate*?

Pamph. Yes, I suppose he is one of your disciples, and has learn'd both his *Loyalty* and his *Modesty* from you; one would think that you had spit into his mouth that very Complement, you, by the way of Similitude, pass upon the Supreme Magistrate, *Page* 361. " It
" was, say you, a Malicious Artifice of
" *Julian the Apostate*, to erect the Ima-
" ges of the Heathen gods in the *Fo-*
" *rum*, near his own Statue, reducing
" hereby the *Christians* to this *Dilem-*
" *ma*, either to seem to worship the
" Images, whilst they reverenc'd his
" Statue,

" Statue, or contemn their Sovereign,
" by refusing to bow before the Ima-
" ges; into the same Straits would the
" Masters of Ceremonies bring us;
" that either our *Loyalty* must argue
" us into a *Conformity* to their Intenti-
" ons, or *Nonconformity* shall be an in-
" terpretative contempt of *Authority*.
The Masters of Ceremonies bring you into these straits, (as you call them.) Pray, by whose Authority? by the *King's* certainly; they cannot doe it without it: But why (though our Ceremonies can find no better quarter than to be laid up with *Heathenish* Lumber) must such reflexions pass upon our Gracious Sovereign, as to bring him within the verge of a comparison with *Julian the Apostate?* No wonder that his *Royal Brother* meets with no better entertainment from such Insolent Scriblers; if they be not Confuted by that wooden Syllogism, that stands upon three Propositions, at the end of the Town, I may chance to have a Brush with them one of these days; in the mean time, Sir, for your dainty Simili-

tude: *As Julian the Apostate, just so the Masters of Ceremonies*; As *Judas* betrayed his Master with a Kiss, *so* do you; *As* he brought the Conscientious Multitude along with him, *so* do you; And as after the *Sop Satan* entred into him, what then? why *just so* he became *All-sop*.

At this there fell a terrible Thunder-clap, and dark and misty it grew on a sudden, so that there was a great Consternation among the *Fanaticks*, untill at last, in the midst of a great Circle that was environ'd around with a Greenish Lambent-flame, arose the Ghost of *A. A. C.* and holding in his hand the *Holy League*, the *Covenant* and the *Association*, all torn and shatter'd, he spake to them as followeth:

Be calm! be still! your Pens and Swords throw by,
In vain you struggle with your destiny.

In

In vain you Plot, Contrive, Conspire, Combine;
Had you all Hearts, had you all Heads like mine,
You'll fail, you'll fail, you'll fail of your design.
From the Black Courts of Darkness now I come;
I heard the Good Old Cause *receive her doom:*
The Aking Ghosts of Rebels stood around,
And sharp despair did their sad shadows wound:
They pale with Envy *grew, that they no more*
Should skim *o'er luscious Fogs of Civil Gore:*
Then flam'd with Wrath *to hear their cursed Fame,*
And in Red Letters reade each blasted Name,
That their Ambitious deeds should ever be,
From Age to Age Branded with Infamy.

Go, Living Saints, to Carolina *go,*
To a Land that does with Liberty o'erflow.

Can

Can England's David *have a Rebel Son?*
That * Tree *sav'd him that punish'd* Absalon.

* The Oak.

But Awfull peace, guarded with Laws, shall be
Great Britains strength to late posterity:

And,
As when bright Beams pierc'd the dark Chaos through,
The unshap'd Mass did into order flow;
So mystick Plots *discovered, do create*
A lasting glory both to Church and State.
The glitt'ring Temple swells above the Town,
That will go up, and Conventicles down.
St. Paul *withstood St.* Peter *to the face,*
He will confine him to his Ancient place;
And of his *Prelates shew a better Race.*
Successive Heirs will fill the Brittish Throne
Untill the General Reformation;
Untill again the dreadfull Shiloh *come,*
And on the Rebel-*world shall pass the Final Doom.*

After

After this he Bounc'd like a *Granado*, and flew into a Thouſand ſparks, with ſuch a dreadfull noiſe, that it immediately diſſolv'd all the Viſionary-frame, and I awak'd; and not finding my ſelf in a proper place for ſleep, went home to bed; and ſo, my dear friend, a good night.

FINIS.

ERRATA.

PAg. 9. lin. 7. for *Lawyers*, reade *Lawgivers*. p. 23. 19. for *Annales*, r. *Annats*. p. 38. l. 18. for *six eighty*, r. *sixty eight*. p. 43. l. 16. for *Lurch't*, r. *Lood*. p. 43. l. 19. for *alter all*; r. *alter*; *all*— p. 49. l. 24. for *Durel*, r. *Du-Moulin*. p. 51. l. 3. for *Mouliniſt*, r. *Molliniſt*. p. 60. in the Margin, for *Durel*, r. *Du-Moulin*. p. 61. l. 14. for *Perk*, r. *Perch*. p. 174. l. 5. for *one*, r. *our*. p. 175. l. penult. for *Bethlehem*, r. *Bethlehem's*. p. 209. l. 22. for *Pems*, r. *Penri's*.